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**The practice of ordained ministry within the contemporary Church of Scotland:
problems of identity, role, and function.**

Donald Macaskill M.A., B.D.(Hons).

**Submitted in part-fulfilment of the requirements for the degree of Ph.D.
(University of Glasgow)**

**Department of Theology and Church History
Faculty of Arts and Divinity, Glasgow
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ABSTRACT:

This work arises from a premise that the practice of ordained ministry within the Church of Scotland is in a state of 'crisis' and it suggests that this analysis is appropriate. The nature of this crisis is discussed together with institutional reactions thereto. Following a presentation of the concepts of role, identity and the self, consideration is given to the role of the parish minister in Scotland up to the contemporary period. Consideration is given to the changing role of the minister in contemporary Scotland, the issue of professionalisation and the affects of role conflict and uncertainty on the conditions of stress and burnout in ministry.

Thereafter analysis of the main aspects of ministerial practice is achieved through means of a postal questionnaire and structured interview technique. Vocational issues of initial vocation, training, priority, worship and theology are examined and discussed, followed by more relational aspects of practice, including, pastoral care, family and spouse relationships, women in ministry, congregation and collegial relationship and most particularly the minister's self-understanding and self care. In each of these areas it is suggested that the contemporary practice of ministry is evidencing dis-ease and distress and that such a practice vitiates a resolution of the perceived 'crisis' of identity and role. Nevertheless it remains clear that for the majority of parish ministers the functions of worship leadership, particularly preaching and pastoral care remain dominant within their self-conception of their role and identity.

A relational, social trinitarian theology of ministry is advanced together with the model of minister as human friend. Both emphasise and concentrate on the relational dynamics of ministry. It is argued that there needs to be an examination of the relationship between function and being in ministry, together with a re-conceptualisation of the nature of ordination, the role of the sacraments in ordained ministry and the relationship between the ordained and the whole people of God.

Recommendations are offered for both institutional and theological change to

encourage the development of a ministerial practice and theology which concentrates and affirms the relational dimension of parish ministry

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Preface:

The origins of this research are some 11 years ago. The researcher was working and living as an assistant minister of the Church of Scotland in the Orkney Islands. At that time there were a number of communities and congregations who were not served by full-time ministers and indeed for whom it was increasingly difficult to attract ministers to what were geographically isolated parishes. Simultaneously, however, there was a growing willingness and desire on the part of many congregational members to contribute to the ministry of the local church through participating in worship services, engaging in pastoral care, becoming involved in child and adult education, to such an extent that many of these 'minister-less' parishes were evidencing a vibrant and successful congregational life. As a young probationer who had for some years studied the nature of ministry and ecclesiology the reality of successful ministry within these communities was self-evident. Yet alongside this reality was the awareness that for many parishioners they were 'as sheep without a shepherd'; in addition there was a sense of frustration when the sacraments of communion and baptism were only dispensed very occasionally and then by a 'visiting' minister, to whom and for whom the community meant little other than an added burden on an already busy schedule. There was, in other words, no real pastoral relationship, no real ministering to and in community.

Further afield there appeared to be a growing sense of unease and frustration about the nature of ordained ministry per se. The religious and secular press spoke of a 'crisis' facing ministry. The development of theologies of the whole people of God, the increased training and awareness of ministry amongst congregational members, a slump in recruitment for full-time ministry, were all suggestive of a need to examine the nature of ministry.

For these and other reasons this research project began by examining the nature of ministry and decided to concentrate on the nature, identity and understanding of full-time ordained ministry. There had never been before an overall, coherent analysis of what full-time ministry was within the Church of Scotland. It may strike the reader as odd that the initial motivating factors resulted in a research on the ordained ministry. It was and is the author's belief that the process of

freeing ministry at local church level necessitates a full understanding of what the role of the ordained minister is or should be. What is ordination? What is an understanding of sacrament appropriate to a changed societal and ecclesiological circumstance? To answer these questions examination needed to be made of what a minister actually was and did, and how the ordained ministry perceived itself as relating to the wider ministries of the Church of Scotland.

The author has since the start of this research become increasingly involved in lay theological education and with the process of ministerial training, and more specifically with the process of training those who have been selected to serve as Readers within the Church of Scotland, elders who desired further training and those who simply wanted to develop their skills in whatever area of lay ministry they were operating at within their congregations.

That awareness of the increasing commitment and involvement of 'lay people' in the ministry of the Church, an awareness of the conflicts that such exercise has led to, has deepened this research. As too has been the awareness through interview and personal relationship with the frustrations and difficulties facing those who exercise full-time ordained parish ministry.

Whilst this picture has been developing, at structural levels there has been developing anxiety over the role of full-time ministry. Over the last ten years there have been various attempts by the Church of Scotland's authorities, particularly the Board of Ministry, to address some of the issues and concerns raised within this research. There is currently a working party examining the nature of ordination as it relates to the various ministries of the Church. In addition there is a working group of the Board of Ministry examining the ministries of the Church and the practice of ministry. All in all there is a considerable amount of energy and effort being given over to considering the nature and style of ministry within the Church. Yet the plurality of approaches and responses are further indications of the lack of any cohesiveness in response to the nature of ministry within the Church of Scotland today. Indeed the present writer would want to suggest that there is evidence of a bunker mentality settling over the Church of Scotland where, in particular, the ordained ministry is seeking to define and develop itself, recruit and train, deploy and develop, over and against rather than in relation and co-operation with the other ministries of the Church.

The present author is not convinced that the situation he evidenced in the Orkney Isles some eleven years ago is likely to be addressed or met through any number of working groups, despite personally belonging to a number of them! It will become clear in this work that it is his belief that the Church of Scotland's ministry is in a state of crisis and that such a crisis will not be addressed until there is a fundamental re-articulation and re-conception of the nature and practice of that ministry in a more open, human, reciprocal way.

This work therefore is illustrative of that personal journey and perhaps reflects that personal sense of frustration with the Church of Scotland.

SECTION A:**Chapter One.**

**Ordained Ministry in the Church of Scotland in crisis: a problem
recognised.**

A: Introduction:

This study presents an examination of the practice of ordained ministry within the Church of Scotland. In particular it seeks to analyse and understand the changing nature of the role and functions of that ministry. In so doing it will consider whether ordained ministry is primarily about the fulfilment of particular roles and the performance of specific functions or whether there may be something at a fundamental level which remains even when the roles disappear and the functions alter. It is essentially a study on the nature of ordained ministerial identity, practice and self-understanding within the Scottish context.

It finds its origin in a conviction that the practice of such ordained ministry was in a state of 'crisis', a word which is both over-worked and over-used but whose appropriateness in describing the developing unease which has affected the ordained ministry of the Church of Scotland in the recent past appears self evident. Indeed it is a word which has increasingly become associated with discussions on ordained ministry in general.¹

The Chambers Dictionary defines a crisis as "the turning-point, especially that of a disease, indicating recovery or death." It is a word which has as its root the Greek word 'krisis', meaning "a separating, a decision." A crisis, then, is a moment of choice. It is an opportunity for new beginning.

Gerald Caplan, with particular regard to bereavement, has developed the concept of crisis theory and defines a crisis as "an upset in the emotional steady state of an individual or social unit caused by events which overwhelm pre-existing mechanisms for maintaining psychological equilibrium." (1961: 4)

Crisis theory suggests that there are three phases within a crisis: the initial recognition that a problem is not being solved; a second stage of increased anxiety and failure to cope and the third phase of resolution leading to a healthy return to the pre-crisis state or the development of a new, healthy situation.

This study will argue that ordained ministry within the Church of Scotland is in a state

of crisis and that in terms of crisis theory, can be considered to be experiencing the early stages of the second phase, of acknowledging the severity of the difficulties it is facing and of attempting to resolve some of these in order to move to the stage of resolution and balance.²

What is the nature of this crisis?

This thesis will suggest that the essential crisis facing the ordained ministry within the Church of Scotland is one of identity and in particular a lack of clarity with regard to what ministers consider to be their role and the functions which constitute that role. It will further be argued that this is more than a sociological or functional crisis but is rooted in and is evidence of a lack of theological understanding of identity and self-understanding with regard to ministerial practice. As part of this analysis consideration will be given to the relationship between identity and the practice of occupational role and function. In particular we shall consider the possibility of developing an understanding of the ministerial role within ordained ministry which emphasises the relational aspects of that role.

The perceived loss of function and alienation within the ordained ministry will be discussed, as will the nature and impact of clerical role uncertainty. In order to do so we shall investigate the practice of ordained ministry within the contemporary context through the use of questionnaire and interview research techniques. This field-work is at the heart of this study and its findings, it will be argued, provide clear evidence of a contemporary ministerial malaise and crisis within the Church of Scotland and provide encouragement for the development of a relational theology of ordained ministry.

The issue of identity is at the heart of this work. The questions and concerns it raises were articulated well by one of the ministers interviewed in this study: -

I've spent the last two years trying to come to terms with the realisation that after training for six years and after struggling and sacrificing so much to get

¹ See Pin, 1969:25-32; Merrill, 1985; Harrisville, 1987; Chrd, 1988.

² Wherever possible inclusive language will be used within this work. However, the language of the text, particularly in quotation reflects the fact that women were not ordained into ministry until the late 1960s within the Church of Scotland.

to where I am now - and I would probably include my marriage in that - after all that, I do not know who I am. I know - I think- what I should be doing and how I should be doing it and I have experienced what happens when I fail to live up to the mark. But I now no longer know who I am. Just who am I as a minister? If there is a crisis it is that I have forgotten, if I ever knew, what I was called to be...I spend my time jumping through hoops and licking off names on endless visiting lists. I have become a robot with a clerical collar. (SRI 72:1)³

The sense of not knowing "who I am", as an ordained minister is the primary focus of this research. It is a problem which manifests itself in psychological and sociological ways, in what has come to be termed as 'burnout' and occupational stress. It shall be argued that one of the major elements within such conditions is the lack of distinctive role clarity within ministerial practice exacerbated by a confused or conflicting theological understanding of the role of the minister. It will therefore be contended that within the context of the ordained ministry of the Church of Scotland, this occupational uncertainty and lack of identity is in root a theological problem; that the resolution of the state of crisis facing the Kirk's ordained ministry can only be satisfactorily achieved when theological analyses are taken together with addressing the psychological, sociological and functional dimensions, primarily of lost or confused identity. Burnout it will be argued is the outward manifestation of deeper problems, many of them theological in nature. We now turn to consider in some greater depth the contemporary evidence for the conviction that this ordained ministry is in a state of crisis.

A developing crisis.

When interviewed for this study a significant number of the 75 ministers, some 19%, identified that the roots of their own uncertainty with regard to their role were to be found in the changing sociological patterns noticeable after their ordination in the late 1950s and early 1960s. One articulated this in the following way: -

When I left College in the late '60s I left with a medieval understanding of the minister's role and within two minutes in the parish that was destroyed... I clung on, literally, and tried to re-invent my role as a minister. I am still probably trying to do that. But you see

³

The initials SRI will be used in the text to stand for Structured Research Interview. The interview number will follow and thereafter the page number of the transcript, e.g., (SRI 6:7)

the Church has never really accepted and confronted the changes which happened in society then or before... We are still operating with the belief that everyone knows their parish, and the minister is the be all and end all. (SRI 26:9)

Whilst there is a sense in which there exists a somewhat romantic and idealised image of what ordained ministry was like before, in particular, the sociological changes of the post-war era,⁴ nevertheless at the level of self-perception it is important to recognise that for many practitioners the first seeds of the developing crisis which ministers identify are to be discovered in the increasingly altered nature of their role and function within society. The job of caring, it is argued by these ministers, was now within the realm of the social worker. The task of education, was the concern of the school teacher. The role of community spokesman was assumed by others. Across the spectrum, traditional ministerial functions were perceived as being undertaken by other professionals, marginalising the minister's own sense of professionalism and identity.⁵

Ministers, with significantly altered roles, began to feel a sense of threat addressed to the heart of who they were as individuals and not just as practitioners of ministry. Added to this sociological trend the developing emphasis within the Church upon the re-discovery of the insights of "the ministry of the whole people of God," was taken by some to suggest a threat to the distinctiveness of their ordained ministry.

In order to set the context for this particular study, the remaining part of this chapter shall consider the developing sense of alienation and loss of identity in the recent past through consideration of the following: -

- the theological responses of the Church of Scotland through General Assembly Reports on Ministry;
- the role and activity of the Church of Scotland's Board of Ministry;
- the evidence of ministerial crisis within the media and expressions of vocational concern articulated within *Ministers' Forum*
- and the Church of Scotland Assembly Council's Report on *The Basic Tasks of the Ordained Ministry*. (Church of Scotland, 1990:87-96.)

⁴

We shall, therefore, reflect later upon the nature of ministerial role and function before the sense of lost identity was chiefly articulated. See below page 134ff.

In all these areas this study will argue that there is a clearly discernible increase of loss of occupational role and ministerial identity within the ordained ministry of the Church of Scotland during the 1980s and early 1990s amounting to a sense of 'crisis'.

B: The Reports:

Recognising that ordained ministry was coming increasingly under threat,⁵ in 1982 the Church of Scotland's General Assembly resolved in the following terms :-

Aware of the great diversity of ministries exercised within the Church, instruct the Panel of Doctrine to clarify the Church's theology of ministry in general, and particularly to offer guidance as to how.... various ministries relate to each other and to the ministry of the Church as a whole. (Church of Scotland, 1988: 191)

The 1985 *Interim Report* (Church of Scotland, 1985:143-161) and the final *Report* in 1988 (Church of Scotland, 1988: 125-136), together with the *Summary* response in the General Assembly Reports of 1989 (Church of Scotland, 1989: 191-202) sought to re-affirm the primary importance and role of the ministry of Word and Sacrament. In so doing they were in part attempting to affirm those who were experiencing a sense of theological uncertainty and crisis over their particular theological identity as ordained ministers.

The reception of the Reports within the Church of Scotland was mixed, neither overtly positive nor negative. There is a sense in which both Reports disappointed. Indeed, arguably, far from alleviating a developing crisis of identity within ordained ministry they may only have served inadvertently to accentuate that crisis.

The major concept proposed in the 1985 *Interim Report* was to develop a distinction between two 'clusters' of ministries within the Church, one the ministry of Word and Sacrament, the other the ministry of service.

Both Reports leant heavily upon *Baptism, Eucharist and Ministry* (Faith and

⁵ See Russell, 1980:280ff; MacKie, 1969a :39; Bruce, 1995:13.

⁶ The previous major work on ministry had been a Statement on the Ministry of Word and Sacrament (Church of Scotland Reports, 1965: 689-692; 703-706) which was thoroughly traditional in nature and understanding of both the theology and practical role of the ordained minister.

Order, 1982), the key ecumenical text on Ministry which resulted from doctrinal discussions originating in 1927 and concluding at Lima in 1982. The Church of Scotland Reports articulate a desire to be in general accord with *BEM*'s approach. There is nevertheless a tension inherent within that desire. For despite its value *BEM* failed to address itself properly to the issue of the ministry of the whole people of God in relation to the practice of ordained ministry.⁷ It indicated that the ministry of the ordained "is constitutive for the life and witness of the Church" (Faith and Order, 1982:II,A:8) stemming from the commissioning of the apostles by Christ and arguably defined ordination in "almost wholly 'magical' terms" (Bradham, 1985-6: 296). It is not a wholly satisfactory document leading one major commentator to argue that what was needed was "a more consistent development between the ordained ministry and the ministry of the whole people of God" (Best, 1986: 73)

The *Interim Report* affirmed the centrality of ministry within the Christian community and emphasised the Christocentric nature of all ministry. To some extent the 1988 *Report* tried to correct an imbalance by affirming the Trinity as "the fundamental pattern for all ministry within the Church." (Church of Scotland, 1988:125)

In addition the distinction drawn between the two clusters of ministries, Word and Sacrament (*kerygma* - proclamation) and service (*diakonia*) is at times a risky one. The *Report* states: -

The church is commissioned by Christ to share in his continuing ministry, and thus to ensure that the demands of *kerygma* and *diakonia*, in their constant togetherness, are faithfully obeyed by all of the baptised. To this end special ministries of both are authorised, each to complement the other. (Church of Scotland, 1985:156)

Yet if the paradigm for the *Interim Report*'s theology of ministry is in the person of Christ there is a tendency within the Report to ignore the fact that the ministry of proclamation and service were exercised in and by the 'one' person of Christ. The idea of clusters is dangerously near to presenting too strong a distinction between the two ministries. It can be justifiably argued that ministerial service *is* the preaching of

⁷

"all members of the church are called to confess their faith to give account of their

the word and the administration of the sacraments.

There is in addition a degree of confused usage of biblical language within the *Interim Report*. In particular the distinction in Greek between *diakonia* and *kerygma* seems forced at best,⁸ as does the biblical understanding of the Reformation language of "prophet, priest and king" as applied to the ministry of Christ.

It is, however, when the *Report* discusses the relationship between the ordained and the whole people of God that it fails to adequately grasp the complexities of an issue which is of particular significance to the ordained and it is argued by this study a contributory factor in a developing sense of crisis. When interviewed for this study some 16 out of 75 ministers expressed feelings similar to these: -

If there is not something of primary distinction between what I do as an ordained minister and what is offered by others as their ministry then in all honesty I cannot see the point in having this distinction and in me carrying on as I am. (SRI, 67: 9)

Whilst the *Reports* recognise that the ministry of the baptised is the foundation of all *special* ministries they are not clear about what it is that makes these ministries special. Wherein does this difference lie? Does it lie in the very subjective experience of a call or not? Both *Reports* failed to develop their thinking to any considered extent on the nature of religious vocation. Indeed despite the thoroughgoing affirmation within the *Interim Report* of the so-called "baptismal ordination" of all Christians it fails to properly address what are the practical implications of the relationship between the ministry of Word and Sacrament and the whole people of God. It further manifests a strange desire to find where the ministry of the *laity* is within the Church of Scotland. In this sense it presents a highly activist understanding of ministry, stating that we need "a community of equals, in which the value of each is affirmed, the burden of each is carried, and the potential of each is encouraged." (Church of Scotland, 1985:150). Throughout there is need for a much more rigorous articulation of the relationship between ordination and baptismal ministries.

The *Interim Report* appears to be moving towards a concept of ministry as a range of functions which different individuals can carry out according to their gifts,

hope." (Faith and Order, 1982:II A: 4).

⁸ This is particularly the case if one accepts the recent work by Collins (1990) on the erroneous definition of the word *diakonia* in much of the recent work on ministry.

background and experience. Its two clusters of ministry remain, however, very closely aligned to the clergy/laity distinction.⁹ Indeed much of the terminology of both *Reports* serves only to reinforce the emphasis on gradations of ministries in a hierarchy rather than in a variety of functions with a common basis. They stress superior and subordinate ranks rather than the mutual enabling of the use of all gifts.

In conclusion this present study argues that both Reports failed, by in large, to address the growing frustrations being expressed by the practitioners of an ordained ministry which was continually described in this period by the Church of Scotland's Board of Ministry as "fundamental to the life and work of the Church" (Church of Scotland, 1989b :226).¹⁰ In particular they failed to address the quest for a distinctive identity for ordained ministry and to relate that to the ministry of the whole people and posited an essentially functional theology of ministry.

The Board of Ministry:

It was the Church of Scotland's Board of Ministry who were facing the practical reality of a ministry in crisis in the 1980s and early 1990s. During that period there occurred the most significant haemorrhaging of ministers leaving the Church's employment for reasons other than retirement since the Second World War. Until 1986 the number of ministers leaving service before retirement age was between 0.2% and 0.5% in any one year. By 1988 an increasing trend had resulted in 27 departures that year, some 2%. There was further significance in that the majority of this number tended to be amongst the most recently ordained. These statistics bear close similarity with other denominational experiences.¹¹

In response to these occurrences the Board of Ministry initiated a system of conferences which were held at the stages of probationary, first five years, and then in

⁹ Symptomatic of the Reports' approach are the questions raised in regard to licensing, ordination versus commissioning, and presidency at Communion, none of which are dealt with in any depth.

¹⁰ Further ecumenical work at this time notably the Report of the Anglican Reformed International Commission (1984) equally stressed the need for a re-articulation of the nature of ministry, ordination and ecclesiology.

¹¹ For a fuller discussion on departure from ministry see below, page 93ff. See also Russell, 1980:265-6, 290ff; Towler & Coxon, 1979 : 180-181; Bruce, 1995:33-34; Burgess, 1995:17-25.

the eighth year and tenth year of parish ministry. They also became involved and acquainted with the work of the Alban Institute in New York, a recognised centre of authority on ministerial pastoral care and development, and in particular in the treatment of stress and burnout within ministerial practice.¹²

In the late 1980s members of the Institute came to Scotland on the invitation of the Board and led conferences on the theme of Stress and Stress Management for Ministers around the country. In 1989, after a visit to Alban, the then Convenor of the Board of Ministry, Revd Sandy Cairns, published a booklet funded by the Committee on the Maintenance of the Ministry entitled, *Keeping Fit for Ministry*. Essentially practical in nature, the short booklet attempted to identify for ministers what were considered to be the key signs of stress and made suggestions in terms of exercise, forming personal support networks, relaxation, etc. as to how stress could be managed by ministers. This booklet was sent free of charge to all parish ministers by the Board of Ministry.

This was a significant point of recognition by the Board of Ministry that stress and functional disease were now part and parcel of the practice of ministry within the Church of Scotland. Nevertheless the Board argued that the problems and by implication the solutions were essentially medical, physiological and psychological. There was little if any awareness in published comment or elsewhere that a radical uncertainty of role and identity may be a primary source of stress and burnout.

Further evidence of the Board of Ministry's desire to address itself to the physical and psychological health needs of ministers is evidenced in the creation of a voluntary and free occupational health service in 1988. Its attempt was to screen all the parochial ministers within the Church of Scotland. Initially ministers were permitted to attend their own general practitioners but within four years this was replaced by examination by the Church's own occupational Medical Director.

The primary plank, however, of the Board's policy in the 1980s and early 1990s was their belief that many of the problems which were manifesting themselves in terms of

¹²

Sec Harris, 1977.

burnout and breakdown within the ordained ministry were in large part being caused, or at least were not being helped, by pressures relating to the low income of the minister. To this end the Board adopted a policy to increase the Minimum Stipend to a level commensurate with the grade of a male non-manual worker.¹³ This policy was departed from in 1994 and a system of stipend increments based upon years of service was introduced.¹⁴

There is no clear evidence, other than anecdotal, that the policies of the Board of Ministry have had any significant affect in reducing the number of demissions before retirement. Evidence obtained at conferences operated by the Board of Ministry would seem to indicate that whilst there has been a slight reduction in early demissions there are still many ministers who fail to survive in parish ministry beyond the critical ten year period after ordination. Indeed of the random 75 ministers who were interviewed for this research some 9 have left the ministry in the last four years. Indications, therefore, suggest that the problem of demission for reasons other than ill health whilst possibly under control, nevertheless still exists beyond the levels, evident in the 1950s and 1960s.

C: A Public Burn-out:

A further significant manifestation of the developing crisis facing ordained ministerial identity and role in the 1980s and early 1990s has been evidenced within the press of the Church and on occasion wider afield within the national Scottish press. Whilst it is always difficult to give value to such correspondence, this study would argue that the extent and degree to which the issues of stress, vocational crisis and related matters appear in the religious and secular press at this time is further evidence of the extent and nature of the problem facing ministerial practitioners at the time. References to "burnout" and clergy stress became quite common-place and provide interesting insight both to the developing nature of the problem and the reception of concerns by the wider public.¹⁵

¹³ See Church of Scotland, 1988: 156-158.

¹⁴ See Church of Scotland, 1994: 181-184, 307ff.

¹⁵ A fuller description of the nature of burnout and stress and its relationship to occupational identity and role will be given below. See page 122ff.

Life and Work

Within the Church of Scotland, *Life and Work*, the one-time "Record" of the Church, printed numerous letters throughout the late 1980s and early 1990s related to the ministerial 'crisis' being discussed. Though short in nature they frequently addressed the key issues and are a clear indication of concerns being expressed by both church members and ministers.

The correspondence broadly related to three areas, which correspond to some of the responses to the issue concurrently being implemented by the Board of Ministry: (a) the issue of workload and burn-out; (b) the minister as pastoral visitor and (c) the nature of increased stipend provision.

(a)

One of the most extensive examples of correspondence in this period related to ministerial stress and the issue of burnout. Attitudes differed widely: -

One reads of ministers, in increasing numbers, suffering from the late 20th century disease of 'burn-out' and I ask myself: Why?" (*Life and Work*, November 1991:34)

The writer suggested that the policy of union and readjustment of churches was primarily to blame, together with congregational expectations: -

I visited a friend the other week. He was just beginning to adjust to life as a minister in his first charge ... He was coming to terms with the awesome and unbelievable pressures to conform to the expectations of what a minister should be - communicator, counsellor, manager, leader, inspirer, administrator and key holder. He was beginning to feel the heavy weight of buildings, money, organisations, hospitals, schools, boards, committees and the burden of human problems which were gradually but relentlessly squeezing out his personal study and preparation time.

I was depressed and bemused at the lunacy of our church structures which set apart those who are called to the ministry of the Word and Sacraments and instantly load on multifarious activities, all of which, without exception, ought properly to be the province of the laity. (*Life and Work*, February 1994: 31)

During the same period there was a range of correspondence regretting ministerial workload and expressing concern over burnout:

I have the greatest of sympathy with ministers.... They are almost all grossly overworked ...If congregations want family men and women as ministers they should insist that minister should have two days off a week. (*Life and Work*, June 1992: 7)

...the minister does try to plug the gaps with a wholly action-oriented ministry. He does too many things, and so does them badly. He feels guilty when he spends time in the study and may well become a stranger to it. This also makes him a stranger to the presence of God... The result is increasing stress, increasing marital break-up, and an increasing number of young ministers leaving their vocation while in their first charges. (Life and Work, July 1991:31)

One of the most personal responses came in September 1990 from a minister who pled to be allowed to have time off. He writes: -

I have become increasingly amazed at the workload that I carried for years (along with loads of guilt feelings because I could not do even more!) (Life and Work, September 1990: 30)

But there were also more critical voices: -

the chief impression conveyed.. is that the work-load of the modern minister is far heavier than it used to be. Frankly I dispute this. ...I recall facing all of these challenges without the aid of a part-time secretary or computer or humble typewriter or car. (Life and Work, December 1992:31)

(b)

In 1992 a correspondence was generated relating to whether or not ministers should visit their parishioners or whether this was a task which belonged to every Christian. This is a significant issue both in terms of congregational expectation and ministerial role ambiguity. One minister remarked :

In the country parishes there are very few baptisms and weddings, no cremations and the occasional funeral. Therefore the parish minister does have time to visit.... Unfortunately I feel I am fighting a losing battle: there seems to be a total lack of interest of ministers visiting their parishioners. Perhaps it means too much inconvenience. (Life and Work, November 1991:32)

A not untypical response came from a minister who wrote:-

I am very sorry that church members 'knock'/'rubbish' the ministry with snide remarks about ministers being unwilling to visit and being badly/inefficiently organised . It should be obvious that fewer ministers and more linked charges mean a greater workload, and a more thinly spread ministry. (Life and Work, January 1992: 33)

The correspondence was resurrected following an article by the Revd Fred Levison, entitled "*The Minister Never Calls*" which appeared in August 1993. It suggested

the impossibility of regular visitation for ministers today. Letters were still being published on the subject in October 1994.

(c)

It is with regard to stipend and the ministerial "benefits" of manse and car provision that the largest volume of correspondence was consistently generated.

One writer suggested that:-

..we must add to the stipend an estimate of what a minister saves by virtue of a 'company' house, i.e., at least £3000 to £4000 a year.

..it is not surprising that congregations do not feel inspired to offer up their money, supposedly to God, when they feel that ministers are simply going to use it to vote themselves a pay rise...

Commitment to Christ, rather than to the present self-interested conformity to the desires of a materialistic age, must be the overriding visible focus of their ministry. (Life and Work, July 1990: 33)

Concern was also expressed by ministers themselves about the nature of stipend increase:-

There can be no argument with the Board of Ministry's aim to ensure adequacy and security of income for every minister. What can be contested is the growing belief that what we have is not enough....

Perhaps this new structure reflects a crisis of confidence and faith for we seek consolation in a bigger pay cheque and its attendant status. (Life and Work, April 1995:5)

In addition during the Maintenance of the Ministry debate at the General Assembly in May 1995 there was an attempt to depart from the traditional Stipend Scale and the proposed incremental scale. Many of the contributors came from parishes in areas of Urban Priority.

Nevertheless although the vast majority of correspondence was negative, occasionally an affirmative note was heard for the Board's policy:-

Ministers have been accused of laziness. They have been blamed for the decline of the Church. They have been made to feel like scroungers, living off the fat of the land at the expense of their members. (Life and Work, July 1991:31)

I know families like our own who have to budget extremely tightly to make ends meet.... and I thank the Committee for its work. (Life and Work, June 1995: 5)

The whole issue of financial provision is closely related to pastoral tenure and

security and a flurry of correspondence to the Church's magazine arose following an article in which a divinity student proposed that all ministers should be employed on the basis of terminal contracts.¹⁶

A short lived correspondence was generated at the same time following another "Comment " article by John Sim, (Life and Work, August 1995:4), formerly editor of the *Ministers Forum* who suggested that the Church needed to examine the nature of ordination. One minister responded: -

I think there are many theological reasons why the ministry of Word and Sacrament should not be conducted by the laity.. The baker ministers to our need for bread, the miner to our need for fuel - both essential ministries. Is everyone a baker or a miner? I am not. Equally they are not all ministers of Word and Sacrament. (Life and Work, October 1995: 5)

For some considerable time, therefore, there has been a sense of crisis affecting the ordained ministry in various forms evident within the pages of the Church of Scotland's magazine, *Life and Work*.

Ministers' Forum

Within the Church of Scotland the *Ministers' Forum*, is mailed monthly to all ministers of the Church. It acts almost as an unofficial professional newsletter. From the late 1980s onwards the monthly *Forum* began to carry a number of articles from ministers who were concerned about the doubts they were experiencing about their jobs. The originator of the most prolonged debate was the Editor, Rev John Sim, who wrote an article entitled, "Crisis of Identity." in January 1989. In it, he reflected on the inevitable mid-term crises which every minister experienced but went on to say:

Yet there is a reason to believe that there is a new dimension to the ministerial identity crises at the present time. The disturbing increase in 'casualties' of one kind or another is somewhat unnerving, ... Although no more immune than others to the psychological pressures of the times, the assumption that ministers should be much better protected against them is itself an added burden of responsibility to one's calling... we are no longer clear what we are doing in ordination.. We need new thinking and new initiatives related to the role and function of the ordained ministry if the Church as a whole is to be fitted for its role and function in the world. (Ministers' Forum, January 1989:1)

¹⁶

See Life and Work, October 1995: 4.

Responses were soon forthcoming. There was a plea for a job description for ministers to affirm their identity,¹⁷ suggestions that ministers needed to reflect more on the balance between leading and enabling within their self-identity;¹⁸ the need to launch a recruitment drive for ministry¹⁹ and the recognition that a managerial theology for ordained ministry was inadequate. This last point arose in an article written by George Gammack in which he argued the need to re-invest ministry with meaning. He suggested that the concern about the minister's health was only part of the problem, and that at the root of the malaise was a two tier distinction between the ordained and the laity arguing that the status of 'minister' needed to be ended.²⁰ The correspondence continued and John Sim returned to the issue of loss of identity and the pressures of stress throughout 1991.²¹

The next indicator of the debate arose in 1993 when *Forum* was under a new editor. A number of articles were presented on the nature of the minister's week and the impossibility of fulfilling a recommendation of the General Assembly that ministers should try to work only a 40 hour week. Some thought this was possible,²² whilst others disagreed.²³

Perhaps the most interesting debate occurred when a check list entitled: "Ideal Characteristics of a Minister for St Kentigern's Church of Scotland, New Farm Loch, Kilmarnock," was published in *Forum* in May 1995. Highly idealistic, it seemed to strike a raw nerve for in the six months that followed there were numerous responses, variously strong, angry and sometimes humorous.

Candidates for the vacancy were marked according to the following characteristics: -

- 1) a Man of God. 2) A man of deep faith and prayer, possibly as a result of hardship. 3) Someone you can respect, both from his words and deeds. 4) A good preacher or at least a good communicator, so that

¹⁷ See Ministers' Forum, February 1989:1.

¹⁸ See Ministers' Forum, August 1989:1.

¹⁹ See Ministers' Forum, June 1989: 2.

²⁰ See Ministers' Forum, October 1989:1.

²¹ See Ministers' Forum, October 1991: 1.

²² See, e.g., Tom Gordon "Five Days Shalt Thou Labour..." Ministers' Forum, April 1994: 1.

²³ See "A Diary of a normal week in the life of a parish minister" (Ministers' Forum, April 1994: 3).

people come to the services. 5) Good at relating to youth and children. 6) Someone who is a team leader or enabler. 7) An able communicator. 8) Good at committee work. 9) Good at one to one. 10) Good at home visitation. 12) A good pastor. 13) Good at mixing naturally in groups. 14) A wise person. 15) Intelligent. 16) Has a vision for the needy. 17) Has had work experience (outside of student days) 18) Is a mature person, having had five years experience in the ministry, or in secular employment for this amount of time. 19) Possesses drive and dynamism. 20) Is caring. 21) Is a humble person. 22) Believes the Bible to be God's Word. 23) Is able to feel at home with the people of New Farm Loch and lastly 24) Someone you warm to as you get to know the person.

(Ministers' Forum, May 1995: 2.)

There is a clear indication within all the above correspondence that within the ordained ministry itself there is evident in the period of the 1980s and early 1990s the reality of a crisis of identity, self understanding and role.

National Press.

This sense of crisis and concern over its nature is also evident during this period within the national press. Amongst the secular press one of the most important articles was *Minister burn-out: who cares for clergy?* (Glasgow Herald : February 10th 1990). Its importance was that it gave rise to considerable correspondence, not all of it of an affirmative manner. Indeed the sentiments expressed by one correspondent on February 14th 1990 were not untypical and merely served to compound feelings of mis-understanding on the part of some ministers. He wrote in these terms: -

I was under the impression that ministers were a vocation, or calling, and that having been so called their firm faith was the rock on which their cares were cast, but since they were also human time was needed to recharge their batteries.

Now it appears it is a job of work which does not even give satisfaction to its incumbents and is becoming more secular by the hour.

Perhaps clergymen would be less stressed if they perused their offices for the spiritual guidance of their congregations and themselves, and there would be no reason for divorce among them, nor would they be maligned for calling on the widows and fatherless.

Our forefathers worshipped their Creator, even suffered for the right to do so, and the clergy cared for them all. Who cared for the clergy then?

(Glasgow Herald, February 14th 1990: 24)

The wider public outwith the churches became aware that ministers were increasingly unable to cope with the pressures of their job.

In conclusion, therefore, there is a significant amount of evidence within the printed press of *Life and Work*, the *Ministers' Forum* and the national press, which serves to confirm the sense of a developing crisis affecting the ordained ministry of the Church of Scotland. Though there may be some confusion about the nature of this crisis there appear to be common elements relating to loss of identity, uncertainty over role and function, burnout, stress, overwork and issues related to the pattern of work and ministry.

D: "The Basic Tasks of The Ordained Minister"

We conclude the introductory analysis of this crisis by considering the activities of another committee within the Church of Scotland at this time. In response to what they identified as a developing and serious crisis of identity within the Church, the Assembly Council of the General Assembly of the Church of Scotland in 1990 published *The Basic Tasks of the Ordained Minister*. (Church of Scotland, 1990: 87-96)

In this document they recognised that the crisis of identity experienced by ministers was a significant factor in the *burnout* which some were enduring. The *Report* acknowledged that many ministers were uncertain about their distinctive role within contemporary society, and not infrequently had expectations of themselves which were unrealistic both in terms of the time available to fulfil them and in that they were too tightly tied to the ministerial practice of previous generations. They agreed that this lack of a clearly defined understanding of role had led some to "forsake the ministry for more clearly defined occupations." (Church of Scotland, 1990: 87)

Whilst acknowledging the reduction in ministerial numbers from 2,200 in 1950 to 1,300 in 1990, the Council drew up a list of *basic* tasks which were to be considered a priority for ministers. Indeed this list and the associated guidelines have now become part of the process of quinquennial visitation, and therefore of ministerial superintendence, in many presbyteries.

Although there has been broad acceptance of the work of the Council, there remains a

sense of unease about the practicality of expecting one individual to fulfil all the functions or tasks outlined within the *Report*. Further it might be argued that the approach of the Council seems to operate on the assumption that if one identifies and clarifies what are the functions, the tasks which a minister undertakes and for which she is responsible then the question "Who am I?" is answered. It will be suggested below that such a solely functional understanding of ministerial identity, though it has considerable precedence and historicity, does not adequately address the question of identity and further that it is itself a contributory factor to what has come to be termed as 'burnout'.

In concluding, it is therefore suggested, that there has been, to varying degrees, an air of *crisis* with regard to ministerial practice within the Church of Scotland since the late 1970's in particular. Many of those who were *burnt-out* did indeed leave the parish ministry, some the service of the Church as a whole. The Assembly Council sought to consolidate matters by suggesting what were the *basic* tasks of ministry; the Board of Ministry's struggle to increase stipend and introduce a better policy of preventative pastoral and physical care for ministers and the Panel of Doctrine's Reports on Ministry all in turn sought to re-affirm and clarify the Church of Scotland's theological understanding of ministry and practical support of the ordained ministry.

Taken in isolation and unrelated to one another all these approaches have failed to address the sense of loss and isolation which has manifestly developed over the last number of decades.

E: Research premises

Having argued for the existence of a crisis affecting ordained ministry within the Church of Scotland this study posits a number of research premises which will be examined throughout this work.

Ian Boyd, (1995) reflecting upon his own experience as someone who had left the Church of Scotland parish ministry writes: -

It is this question 'What am I for?' that concerns me here - for it is as clear

and concise an expression of the experience of clerical role uncertainty as one could hope to find...What sort of solution can there be to the problem of role uncertainty? The most obvious and most tempting one is to replace uncertainty with relative certainty: attempting to define the duties and functions of the minister, and specifying what can reasonably be expected of clergy in the performance of their duties. (1995: 187)

Boyd, rightly, goes on to argue that this approach, though it has been the one adopted by the Church of Scotland's Assembly Council in *The Basic Tasks of the Ordained Minister* is not a theological one but a pragmatic reaction:-

It is a step towards a job description for the parish minister. It is a managerial approach to the problem rather than a theological one...it is misconceived. For clergy are not ignorant of the duties their role may involve, and the problem is not just one of time (and energy) management. The uncertainty has more to do with the aims and ends that ought to be pursued in and through these duties. (1995: 187)

Boyd then proceeds to develop his argument around the work of Alastair MacIntyre in *After Virtue* (1981) who drawing on the style of English medieval plays suggests that at all times within society there are dominant characters with whom people easily and immediately identify themselves and that the distinction between role and personality is so close as to be indiscernible.²⁴ Boyd argues, using the MacIntyre narrative, that the ordained ministry is suffering from role isolation in terms of the sociological changes which have taken place this century. In this regard his stance has strong similarities with other studies and with what will be argued below.²⁵ His particular concern is to argue that role alienation is sociological in nature and that the persistence of clerical role uncertainty "is not due to professional or theological ignorance." (1995:188)

This present study is an attempt to argue that the existence of clerical role uncertainty, the loss of identity, the crisis within the ordained ministry of the Church of Scotland, all these issues are fundamentally theological in nature to the extent that ministers are performing and fulfilling clerical roles which may no longer be appropriate to the modern, let alone post-modern context. Sociological factors have contributed to and heightened the intensity of role alienation but primarily it will be argued that the lack of any coherent theology of role and of ordained ministerial identity and self

²⁴ See also Bunting, 1993:8-10,

²⁵ See inter alia Towler & Coxon(1979) and their analysis of Anglican clergy in the 1960s and 1970s.

understanding lies at the heart of the crisis of role uncertainty and lost identity.

To that end this study will seek to argue the validity of the following premises:

- a) That whilst there have been clear and obvious sociological changes within Scottish society these have not been mirrored in nor have they affected to any significant extent either the theological understanding or the practice of and role of the ordained ministry within the Church of Scotland.
- b) That sociological change has not been the sole factor affecting loss of identity within ordained ministry, and indeed that there are signs of 'crisis' discernible at a much earlier date than some like Boyd would argue.
- c) That although ministerial stress and burnout are undoubtedly exacerbated by the problems associated with low stipend, lack of pastoral care and support, poor in-service provision and other associated pressures, the most significant and distinctive contributory factor to ministerial stress and burn-out are the problems of role-alienation and role uncertainty contributing to a loss of personal and occupational identity which are in turn exacerbated by an individualistic practice of ministry.
- d) That this role-uncertainty, whilst not new in itself, is now manifesting itself within the ordained ministry of the Church of Scotland in a much more direct and explicit fashion.
- e) That the key element within this loss of identity affecting the ordained ministry is the absence of any coherent theology of ordained ministry, and in particular as that ministry is understood theologically by those who are its practitioners.

It is important here to note that whilst there is no shortage of different *theologies* of ministry there are very few opportunities for ministers to be equipped either theologically or emotionally to reflect upon the theology of the ministry they practice. The two are not the same and are frequently, I would suggest, in direct conflict with one another. This study will attempt to allow the theological insights which arise from the practice of ordained ministry to become formative ingredients in the development

of a theology *of* that ordained ministry.

f) That further at the heart of this lack of theological understanding of ordained ministry in practice is the question, as Boyd and others have argued, of not what does the minister do, but who the minister *is*. The relationship between function and being in ministry is all important. This study will claim that it is in attempting to articulate "Who the minister is", in attempting to develop an appropriate, relational understanding of and a theology of the self or person within ordained ministry, that there lies significance both for ministerial practice and what Boyd terms, the "pursuit of theological integrity." (1995: 195)

g) That whilst this study will suggest that the "crisis" is in essence a theological one in nature and not 'solely' sociological, pastoral, structural or financial, that these are significant factors and it will posit suggestions to enable a movement towards the stage of crisis resolution.

h) That throughout this study the importance, psychologically and theologically, of the concepts of relationship and friendship as key features in personal and occupational understanding and identity will continually be stressed. It will be argued that examination of the present role and practice of ordained ministry frequently vitiates against these concepts and that this has a direct effect upon ministerial health and well-being, both psychologically and theologically. This study will seek to advance in this regard a broadly social trinitarian theology for ordained ministry stressing relationship, friendship and the importance of ministerial self-understanding. In so doing it will be argued that such a theology of ministry is potentially more faithful to the actual, existential practice of ordained ministry today within the Church of Scotland.

In seeking to develop and argue these premises the work is presented in the following manner:-

The remaining three chapters of this opening **Section A** will present the research methodology used in the study and will describe the nature of the field-work in

particular; it will also discuss the terminological concepts of self, identity, role and function with particular regard to their use in this study and the importance of relationship in the formation of identity and role and lastly there will be an analysis and review of the research literature relating to role uncertainty and conflict, professionalisation, crisis, burnout and ministerial health.

Thereafter **Section B**, presents a brief historical overview of the development of the role and function of the minister within the Church of Scotland, particularly as it relates to the concept of identity. This is followed by an in depth presentation of the nature of ministerial role as evidenced in the empirical research used for this study. This analysis is divided between two areas of reflection, one on issues relating to broad vocational concerns; the other concentrating on role aspects and functions which affect and involve relationship. As will become clear one of the main dynamics within this study is the degree to which one's identity, and any consequential breakdown in that identity, is related to the roles and functions which one fulfils at an occupational level. At the heart of this research, therefore, there is an examination of what roles and functions the ordained parish minister actually fulfils, together with consideration and analysis of the research findings on such practice, particularly as they relate to role both in this study and elsewhere.

Section C presents key theological issues which are suggested by the empirical research findings. In particular it seeks to concentrate on the central theme of relationship highlighted throughout this study. In doing so it offers possibilities with regard to models for a social trinitarian, relational model of ministerial role and identity.

In the **Conclusion** some practical implications which arise from the research will be presented, particularly stressing the significance of understanding the nature and theology of the ministerial self as it relates to ministerial practice.

SECTION A:
Chapter Two.
Research Methodology.

Introduction:

One of the primary assumptions underlying this research has been the belief that those whose task it is to practice ordained ministry are the best people from whom an insight into that practice and the nature of ministerial role can best be gained. Whilst stating this it is recognised that this inevitably leads to an understanding of the story which is one-sided. It would have been desirable and beneficial to have researched and interviewed members of congregations and the wider community on their understanding of the minister's role and identity. Such a study would have enabled a recognition of false expectation and mis-conceptions on both partners in ministry and would have developed our relational dimension suggested below. The financial and practical constraints of this research prevented such a breadth of analysis. It is recognised, nevertheless, that such a study is a logical progression and complement to what is contained in this work and would have helped to give a more rounded view of ministerial role.

Nevertheless, that said this study has sought to faithfully ascertain what the *story* of ministry was. In doing so it has used the tools of the sociologist and combined them with a broad methodological framework originating in the work of Don Browning, but also incorporating insights from the work of Whitehead and Miller with specific regard to ministerial practice. The research model is further developed by the use of Pattison's critical conversation model and narrative forms. There are similarities here with the interactive and open *qualitative research strategy*, outlined by Northcott (1991) and the work of Marshall and Rossman (1989), although their work post-dates the start of this research.

In this chapter the nature of the quantitative and qualitative research methods which have been used in this research will be outlined, thereafter there will be a presentation, analysis and critique of the qualitative research methods as developed by Browning and others and as they apply in this study, and finally there will be a presentation of the practical issues surrounding the present research.

A: Quantitative and Qualitative research methodology.

The practical element of this research began with an attempt to discover the best tools to enable the researcher to discover what was the story of ministry which

was evident within ministerial practice. The research model which has been utilised for this present work evidences a pluralist approach to sociological and theological research, seeking as it does to combine the strengths of qualitative and quantitative research, though with particular emphasis and dependence on the former.

It might be, and indeed has been, argued that the combination of quantitative and qualitative research as presented in this work is methodologically messy, uncoordinated and prone to failure. For whilst such a pluralist approach holds out the promise of a more holistic and rounded research method, a question remains as to whether or not such differing approaches merely result in contradiction and inaccurate analysis if conflated and related one to the other. Whilst some sociologists have recently suggested that combining a narrative dominated and hermeneutically inspired qualitative models with a statistical, variable analytical quantitative model is doomed to failure²⁶, there are others whose approach is more pragmatic and suggestive of potential co-relation.²⁷

This work seeks to approach the research of ministerial practice from such a pluralist perspective, though admittedly it is significantly dependent upon a qualitative model which it is suggested is both more appropriate and accessible for the nature of the 'story' which has been outlined above. Indeed it will be suggested below that there is much within qualitative methodology which resonates with the theological paradigm which is described below and which makes the use of qualitative models of research more appropriate than quantitative models on their own.

²⁶

See for example Smith and Heshusius, 1986.

²⁷

McLeod discusses the major pluralist social research attempts in the 1980s and early 1990s, concluding that there is a possibility of relationship. In particular he cites the work of Rennie and Toukmanian who define the quantitative as paradigmatic and the qualitative as narrative modes of knowing, offering modes of communication between the two. Essentially however, McLeod adopts the view of this research that such pluralist approaches to social science and/or theology have to be pragmatic in

Qualitative research:

John McLeod in his work on counselling research methodology offers a working definition of qualitative research as "a process of systematic inquiry into the meanings which people employ to make sense of their experience and guide their actions." (1994:78). He then presents at length some of the key characteristics of qualitative research in an analysis which resonates with both the actual practice of this research and its theological grounding, in particular its emphasis on the narrative within practice. His description of qualitative methodology is summarised thus:

1. *Naturalistic inquiry*: studying real-world phenomena in as unobstructive a manner as possible, with a sense of open-ness regarding whatever emerges.
2. *Inductive analysis*: allowing conclusions to arise from a process of immersion in the data, rather than imposing categories or theories decided in advance. A willingness on the part of the researcher to 'bracket-off' his or her assumptions about the phenomena being studied.
3. *An image of an active human subject*: research participants are viewed as purposefully involved in co-creating their social worlds, and are similarly engaged as active co-equals in the research process.
4. *Holistic perspective*: emphasis on the reciprocal inter-relationships between phenomena, rather than attempting to create explanations solely in terms of cause-effect sequences. Keeping the larger picture in mind, rather than reducing experience to discrete variables.
5. *Qualitative data*: gathering mainly linguistically based data that is richly descriptive of the experience of informants. Data as a 'text' rather than array of numbers.
6. *Cyclical nature of research*: any research study involves a cycle of active data-gathering, reflective interpretation and assessment of the accuracy of findings.
7. *Personal contact and insight*: the researcher is in close contact with the people being studied. The quality of the researcher-informant relationship is of critical importance. the use of the researcher's empathetic understanding of informants as a source of data.
8. *Process orientation*: views the phenomenon being investigated as a dynamic system where change is constant and on-going.
9. *Awareness of uniqueness*: a willingness to view each individual case as special and unique. the principle of respecting the individual configuration of individual cases even when developing general conclusions.
10. *Contextual awareness*: findings can only be understood within a social, cultural and historical environmental context. Part of the task of

the researcher is to consider these contextual factors.

11. *Design flexibility*: within a study, methods and procedures are adapted in response to new circumstances and experiences.

12. *Flexible sampling*: the choice of participants in a survey is determined by a range of theoretical and practical considerations, not merely by the aim of accumulating a 'representative' sub-set of the general population.

13. *Reflexivity*: the idea that the researcher is his or her primary instrument, and as a result must be aware of the fantasies, expectations and needs that his or her participation introduces to the research process.

14. *Empowerment as a research goal*: an awareness of the social and political implications of research, accompanied by a commitment to using the research process to benefit research participants.

15. *A constructionist approach to knowledge*: Taking the point of view that reality is socially constructed. The products of research are not 'facts' or 'findings' that reflect an objective reality, but are versions of the life-world that are constructed by the researcher (or constructed between the researcher and participants.) (McLeod, 1994: 77-78)

This research has sought to use qualitative methodology along similar lines. It starts from where ministers are within the reality of ministerial practice, seeking to be faithful in the description of that practice without attempting to give pre-existent value or norms to that practice and to value that practice per se.²⁸ It seeks to be open to the actualities of the story of that practice rather than to take pre-packaged assumptions to bear on that story, whilst recognising the inevitable bias and presumption which is involved in all and any research. It seeks to encourage the data of the 'text' rather than a purely statistical analysis of quantitative material to communicate the substance of the argument, recognising that ministry, in particular, operates within a world of inter-relationship and is involved in processes of change and interaction. This research also seeks to value the uniqueness of each story, rooted as it is in an analysis of the historical and theological contexts which have nurtured and affect those stories. Through the process of questionnaire and interview it seeks to offer a flexible approach to method which emphasises the importance and centrality of the personal interaction achieved during the field interviews. Finally it recognises the cyclical nature of such research and the hermeneutical demands on developing what has been discovered in a manner which will affect and contribute to the on-going story of ministerial practice, but which also

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The importance of a concept of practice is underlined by Graham, 1996.

recognises the contextuality of such practice for determining future values and norms.

In all this, and given McLeod's description of qualitative research, the present writer is nevertheless aware of the implicit difficulties and dangers which are presented both in the collection of such data through questionnaire and interview and the difficulties of analysing such data when it has been gathered. To some extent the classic qualitative mistake of gathering too much data has been a recognisable fault in some of the work which undergirds this research. Nevertheless it is the contention of this work that a strongly qualitative model, rooted in a cross-analysis based on a quantitative grounding, is appropriate for researching an occupational grouping like the ministry of the Church of Scotland. It is contended that by so emphasising this qualitative data that a rounded, holistic picture of ministerial practice is more likely to be achieved than through analysis of quantitative data and questionnaire response alone. The insights of sociologists such as Browne, McLeod and May are recognised with regard to the interpretation of such data, in particular the emphasis upon the fact that such interpretation must be free of bias, overt prior-interpretation and manipulation and must acknowledge the limitation of conclusions drawn from a limited sampling field. The present researcher is aware that there are dangers inherent within qualitative analysis. Individuals do not always interview in a way which is completely open; answers given are prone to mis-interpretation and the interview context may lead to false or invalid conclusions. Nevertheless it is contended that given the restraints of qualitative methodology and what will be discussed below, that the returns and interviews carried out for this research were as authentic as possible.²⁹

B: The process of theological reflection and qualitative research in theology:

We turn now to detail the theological paradigm and modelling which provided the framework for the initial research and its presentation. Such a framework was

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A fuller description of the qualitative research analysis which guided the present researcher is available in McLeod, 1994:76ff, in Browne, 1998:459ff and

motivated by a desire to locate and develop a theological model which would remain true to the expressed wish to develop a strongly qualitative research approach to enable the story of ministerial practice to be communicated.

The search for an appropriate theological model was developing within a context where it was, in the late 1980s and early 1990s, at least unclear as to what the precise nature of pastoral/practical theology was and in specific what the role of theological reflection was within that process, of which Lyall has written:-

While the phrase "theological reflection" is widely used there have been comparatively few attempts to make explicit what this might mean in practice.

(1989: 3)

It might be argued that this remains the case, though there are one or two developed models, mainly from the American context.³⁰ Equally there have been numerous writers who have attempted to articulate models for the activity of theological reflection. Some are the results of the contexts in which the writers have found themselves, e.g., Boff, (1986) and Juan Segundo (1976) and Gustavo Gutierrez (1974). Others are the fruits of a more general reflection on the theological disciplines as related to specific fields of interest, e.g., Don Browning, David Tracy(1981), Seward Hiltner (1956), Leslie Houlden (1986), Laurie Green (1990) and Elaine Graham (1996) amongst others. Each model possesses subtle and significant variations resulting from cultural contexts and theological background, but many of the basic presumptions are *broadly* the same.

This present study, emphasising as it does the importance of the 'story' of ministry, recognises the relationship and dynamic which must exist in a model of theological reflection between the present context and past event, and the danger of ignoring the theological tradition of which any contemporary reflection becomes a part. Yet the present context whilst formative cannot be perceived as somehow or other being the "controlling event". Patton (1993: 15-64) presents an excellent analysis of the importance of ministering and doing theology in context; and equally the dangers of losing both a past/tradition perspective and a non-local vision. He is particularly interested in what he describes as the *communal contextual* paradigm for pastoral

³⁰ Robson, 1993: 370-388.

For a fuller discussion see Lyall and Foskett, 1988.

care, and his insights have considerable relevance for this work for researching ministerial practice. This work, however, is also aware of the difficulties inherent within understanding the controlling element of tradition and values within a context of practice, to which we shall return below.

Before turning to the work of Don Browning in more depth, there are perhaps two major American models which have been used most commonly in researching ministerial practice which deserve some attention here. This is not to exclude other available models but some of these have not been widely taken up within the research community.

The first model is that proposed by James and Evelyn Whitehead in *Method in Ministry* (1981).³¹ Strongly influenced by congregation studies and narrative models, they suggest that there are three formative factors or sources involved in any context or situation of ministerial practice.³² These are the tradition of the Church; the experience and history of the community of faith, and the resources of the society and culture. This led them to develop a model for reflection which itself has three stages: 1) *attending* - ascertaining and investigating information on a particular pastoral issue or concern; 2) *assertion* - developing a deeper insight into the situation by allowing the three constituent elements of tradition, community experience and society to converse with one another, and 3) *decision* - after gaining insight a move through decision on action into pastoral response.

This model has served the Whiteheads well but it has not been received without criticism, not least by Browning. One of his criticisms is the emphasis which is placed in the model, at an especially formative stage, on the role of 'tradition'. The Whiteheads do not clearly convey what they mean by tradition and there is a danger in this methodology that it becomes a controlling influence. Other concerns are that the model is too linear, giving the impression that the contexts are not as complex as they are and that at the decision stage one is risking a traditional theory-praxis model.

A second model is that developed by James N Poling and Donald E Miller, largely based on the theological influences of Bernard E. Meland. It is made up of the

³¹ See also Poling & Miller, 1985 and Mudge & Poling, 1987.

³² See Browning, 1991: *passim*.

following components: -

1. Description of lived experience.
2. Critical awareness of perspectives and interests.
3. Correlation of perspectives from culture and the Christian tradition;
4. Interpretation of meaning and value.
5. Guidelines and specific plans for a particular community.
6. Guidelines for practical application. (1985: 69)

Poling and Miller argue forcibly for their methodology and it has many elements in its favour, in particular the emphasis on lived experience and the correlation of perspectives from culture and the Christian tradition. Yet one remains unconvinced that there is not a theory-praxis uncertainty in this model in part due to the emphasis which their study places on the latter categories. In addition there is throughout their work a tendency to assume that the Christian tradition or 'story' is determinative of actions within ministry. They fail to appreciate and acknowledge the differing narratives which form that 'story', the inter-relationship between the faith community and others, and to give due importance to the individual, uniqueness of the individual practitioner within the ministries and contexts they describe.

Don Browning:

In the late 1980s and early 1990s one of the foremost thinkers in the field of pastoral theology was Don Browning. The present researcher decided to choose and adapt Browning's *fundamental practical theology* as a model to enable the qualitative research methods to find some theological framework. There are strong and valid criticisms of Browning's model and these are acknowledged later in this chapter,³³ yet the strongly cyclical nature of theological enquiry to which Browning's work was suggestive together with its emphasis on the descriptive, strongly appealed to the present researcher. Further it was felt that whilst Browning's model had predominantly been utilised within congregational settings, its broad insights were not inappropriate for a theological study of an occupational group such as ordained ministry. Nevertheless the choice of an adapted Browning model is largely the result

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The most articulate and cogent critique of the work of Browning is advanced by Graham (1996) although she concentrates on the pastoral and congregational context.

of the timing of the start of this research and recognition is given below to other, perhaps more appropriate models for reflection upon practice. Even granting this observation it will become clear that whilst Browning's hermeneutical circle of fundamental practical theology was the over-arching model used in this work, it has been significantly adapted and altered.

We shall now present Browning's work and its adaptations before considering some of its difficulties and drawbacks further in this chapter.

Browning's theological paradigm:

A fuller re-conception of practical theology and its place in the theological orbit is outlined in the work of Don Browning, in particular as he perceived and developed his thought on practical moral reasoning, rooting fundamental practical theology within the ecclesial community. (1981, 1983, 1990, 1991 and 1995).

For Browning (1991) the traditional theory-to-practice (text-to-application) model of humanistic learning had broken down. In this Browning's thesis relies heavily on the work of Hans-Georg Gadamer and Gerkin, (1986: 42ff) for both his hermeneutical model which provides us with a *practice-theory-practice* concept and also for Gadamer's concept of *effective history*, his belief that events of the past shape present historical consciousness. This is of particular relevance when researching changes which have taken place within institutions, organisations and societal roles, e.g., ordained ministerial practice. For Browning this means:-

...that when we interpret the classic religious texts of the past, we do not confront them as totally separate and alien entities, even if we consider ourselves as unbelievers. Rather these texts are already part of the believer and the unbeliever before they begin their interpretation. Through our cultural heritage these monuments of culture shape the fore-concepts and prejudices that make up the practical questions that we bring to our efforts to interpret the monuments themselves... The understanding process, finally, is depicted by Gadamer as a fusion of horizons between the practical questions and fore-concepts that we bring to our classic texts and the meaning and horizon of these texts and the questions they put to us. (1983: 6)

The Gadamerian hermeneutic theory with its concept of a theory-laden practice together with the writings of Paul Ricoeur (Ricoeur, 1970) are fundamental to Browning's thought and his efforts to re-conceptualise theology. Using this conversational model of hermeneutics, Browning goes on in his work to outline his

conception of theology as **fundamental practical theology**, with the four submovements of *descriptive theology*, *historical theology*, *systematic theology* and what he calls *strategic practical theology*. For Browning all theology is essentially "practical" in nature. In this he is strongly influenced by Tracy and his *revised correlational model* for theology, although Browning is critical of Tracy's vision of theology.³⁴

Arguably such a working model of theology and in particular practical theology enables theological reflection to be *open and dynamic*, rooted in the past and yet aware of the necessity for critical conversation in the modern milieu. Such a model has much to commend itself, although it is questionable as to whether or not Browning always remained faithful to the openness and reciprocity of the model he himself advanced.

Turning now to transfer Browning's broad theological framework to the present study. A fundamental practical theology of ministerial practice would need to contain all four submovements of his theological paradigm, namely the strategic practical theology, systematic, descriptive and historical. This research is not purely descriptive, it does not just 'tell the story' and leave it at that. Neither is it solely historical because it would then relegate the study to an *academic cupboard*; nor purely systematic because it would thus be unable to draw on any description and be without any historical or textual grounding. To be true to Browning's concept of theology this research attempts to contain all four submovements of theology. Of particular significance is Browning's analysis of descriptive theology as a means to enable theological reflection.

Descriptive theology:

Browning's model of practical theological research has at its heart what he describes as the *descriptive* mode of theology which, he claims, is the primary element within all theological reflection:

Questions of the following kind guide this moment of theological reflection:
What within a particular area of practice, are we actually doing? What

³⁴

See Browning 1991:9.

reasons, ideals and symbols do we use to interpret what we are doing? What do we consider to be the sources of authority and legitimisation for what we do?.. For those who claim to be Christians this process inevitably leads to a fresh confrontation with the normative texts and monuments of the Christian faith -- the source of the norms of practice. (1991: 11)

The theological process begins at the moment of theological reflection. When Browning was questioned by the researcher on the relevance of his model for this present study and with regard to the nature of descriptive theology the following conversation took place:

DM: Some people would argue that when engaged in a study of the practice of ministry in a particular country and in the context of a particular denomination, that that study should originate in an analysis of that culture's and that denomination's foundational texts. They might also suggest that to concentrate on collecting the "stories" of individual practitioners of ordained ministry will serve to paint only part of the real picture?

Don Browning: That sort of understanding is rooted in the western obsession which places theory before praxis. In this sort of research it is very necessary to begin with what I term a thick description of contemporary practice as it relates to ministry, personal, religio-cultural and denominational. After that is completed you then move on to allow that information to dialogue with a systematic review of historical theology. (1990: 3)

Two comments would be worth making at this point.

Firstly, Browning's methodology demands a "*description*" not an exhaustible presentation of all the available data of a situation in all its complexities and varieties. He himself uses the term **thick description**. This suggests a sweeping examination rather than a detailed study. Browning has argued that theology is not orthodox sociology. Therefore whilst this present research has used techniques from the field of the social sciences, in particular through structured interview and questionnaire, it cannot be, in Browning terms, it is *not a work of social science*. For the purposes of this research the field-work undertaken through interview and questionnaire was to assist the researcher in gaining qualitative and quantitative data to enable a wider perspective and understanding of ministerial practice and to highlight the key issues affecting the practitioner of ordained ministry and his/her sense of identity and role. They were mechanisms to enable the story to be heard. That said, as will be indicated below, the spread and selection were as scientific as was possible.

Secondly, where a piece of research involves use of techniques from the social sciences, Browning suggests that it is necessary to develop a model or theory to enable this relationship between practical theology and social description/social science.

To do this he advocates the "*entire hermeneutical*" approach of Robert Bellah (1985). The thick description has to be analysed in the light of social trends and descriptions as well as through ecclesial and theological terms in order for us to gain a more adequate description of what is actually being practised in ministry and the way that that practice is affecting the individual ministers. Part of this analysis is examination of media sources, as has been undertaken above.

There is arguably a close co-relation between the research presented in this work on the ordained ministry in Scotland and some of the research carried out in the United States and collectively known as "congregation studies." Though the methodologies used in these studies vary from case to case many of them start with Browning's broad thick description in order to gain an understanding of the local congregation. This description is gained by using the tools and techniques of the social scientist but they are equally not pure social science, indeed the sociologist Bellah, who has worked a great deal in congregational studies, has accepted that there are limitations for the pure social scientist in this area. Hopewell makes these points in his classic study, *Congregation: Stories and Structures*.³⁵ He argues that the congregation has its own "*story*" to tell, often contradictory, frequently confusing.

It is argued that the present research on ordained ministry in Scotland, closely modelled on Browning's thick description method, reaches similar conclusions on the use of this methodology as Hopewell and Bellah.

Thick description:

When Browning has been engaged in his own congregational studies in order to provide him with the data for his descriptive theology he has used a method which he terms 'thick description'. This method is posited upon his five validity claims for

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See Hopewell, 1988:103-118 and 140-149.

fundamental practical theology.³⁶ The close relationship between these levels or validity claims and his earlier work on ethical dimensions is self-evident. The present research has attempted not to limit the thick description by using Browning's criteria, considering them to be too determinative and too limited towards perceiving the ecclesial community as the source of ethical discourse. In general however, the thick description concept is an appealing model because it starts at the concrete level and works upwards. In interview on the use of this method for this present study Browning indicated that he would be concerned at eliciting what were the "*deep metaphors*" held by the practitioners of ministry both about themselves and what they were doing. He argued :

I would get down to the action first, I might ask them: 'Tell me what do you think ministry is all about, what ought ministers to be doing?' (encouraging them to describe any narratives or metaphors that show their point.) 'What are their roles, communication patterns, practices?'

Then after getting a concrete pattern I would ask: 'What do you think of the contemporary contexts of ministry? What are the social forces that ministers are having to deal with? What's it like being a minister today?'

Then I would ask them what are their fundamental narratives and metaphors: 'When you think of the ministry what is your favourite biblical text or set of images? What is it that you think your role is? (1990 :4)

The reader will note later that the Structured Interview questions used in this research follow a broadly similar pattern, e.g., ministers were asked for significant role-models, images, and scriptural passages which were of significance to the way they perceived themselves and practised their ministry, as well as being asked to identify what were their own needs, concerns, anxieties. The reader will also note the relationship which these factors may have to the psychological understanding of identity discussed below. Nevertheless whilst Browning's model is influential it has not been slavishly followed because at times it seems to predicate a very strict pattern of conversation in order to elicit the desired thick description. I would suggest that this vitiates against the fundamental nature of using *critical conversation* and *narrative* as theological tools to gain the required thick description, to which we will turn below, after considering the last three submovements of Browning's fundamental practical theology model and how they relate to this work, namely historical theology, systematic theology and strategic practical theology..

³⁶

See Browning, 1990: 33.

Historical theology:

Browning contends that there exists for any issue what he terms as *monuments*. These are key texts or ordinances which have dominated the discussion or debate on any particular issue or concern.

In the context of this research, it was not immediately clear what these monuments might be. However, during and after the descriptive component, certain key issues relating to ministerial self-understanding and practice became apparent and these were often related to what could be described as monuments. Amongst these were naturally key and popular scriptural passages on ministry and vocation; the Church of Scotland's Panel of Doctrine's *Reports on Ministry*; the Assembly Council's *Basic Tasks of the Ordained Minister*, and in particular the words of the minister's *Call and Ordination Service*, including the Preamble, Questions and Formula.

It is then appropriate, following Browning's model to put the questions which have arisen from our description of the theory-laden practice³⁷ to these monuments and other central texts and documents.

As might be expected there were a number of diverse theological works which were mentioned as being of particular importance to individual ministers and which are of importance to the historical development of ministerial practice in Scotland. A significant number of ministers also indicated that they were greatly influenced by biographies and autobiographies of ministers in their own "call" to ministry.

The ever-present danger involved in this process is that one looks to these texts for guiding or corrective principles rather than as documents of a particular context and time which continue to have validity and force. For this reason this thesis will not analyse any of these in depth but only as they relate to the key issues/questions which the descriptive process has indicated. Concentration is given to what Browning terms as "normative texts that are already part of our effective history" (1990:11)

³⁷

I use Browning's term 'theory-laden practice' here acknowledging, as I do more fully later, that not all practice evidences meaning and theory in the way in which he perceives all action to do.

Systematic theology:

The third movement within Browning's model is one where Browning's scheme is in danger of breaking down into an exercise of semantics and the rationalistic fundamentalism that he is frequently accused of, but this at times "grandly theoretical" discipline is an important part of this research, especially when we consider the insights of psychology on the understanding of the minister's self, and the issues of vocation, the nature of baptism, ordination, and the relationship between the whole people of God to the distinctive vocation of the ordained. Browning describes systematic theology as:

the fusion between the vision implicit in contemporary practices and the vision entailed in the practices of the normative Christian texts. This process of fusion between the present and the past is much different from a simple application of the past to the present. Systematic theology tries to gain as comprehensive a view of the present as possible. It tries to examine large encompassing themes about our present practices and the theory and vision latent in them. (1990: 12)

Strategic Practical Theology:

At this point in the process of theological reflection we are met with the challenge of allowing our collected data, our combined descriptive theology, to address itself to the situation of praxis and to allow that situation in turn to be developed. In the context of this research, in part because of scale and in part because of finance, this is the area where admittedly it has not been possible to adopt Browning's model as fully as possible. Nevertheless it has proved possible during the interviews with particular ministers to feed-back to them some of the insights from the questionnaire returns which were available at that time. On the wider perspective which Browning envisages, it might be suggested that some of the findings of this research may be able to assist those who are involved in the selection, training and education of ministerial candidates, and indeed, those involved in the continual pastoral care and education of ministers. This would help, to a degree, to fulfil this *final* stage of Browning's theological hermeneutical circle, and some conclusions are drawn out at the end of this work to that end. For any research project, and this is perhaps where Browning is somewhat unrealistic in his thought, it is virtually impossible for the insights of the other theological movements to have significant influence on an area of practice in a

short space of time. However, this is not to indicate that strategic practical theology is the application of theory to praxis. For Browning there are:

four basic questions of strategic practical theology. First, how do we understand this concrete situation in which we must act? Second, what should be our 'praxis' in this concrete situation? Third, what means, strategies, and rhetorics should we use in this situation? And fourth, how do we critically defend the norms of our praxis in this concrete situation?... Praxis here refers to all the realms of strategic practical theology - ethical, educational, homiletic, liturgic and poietic (care)... Strategic practical theology is more the culmination of an inquiry that has been practical throughout than the application of theory to the specifics of praxis.... Within the flux and turns of history our present practices only seem secure for a period before they meet a crisis and pose new questions that take us through the hermeneutical circle once again. (1990: 14)

The description of Browning's fundamental practical theology offered above is limited by space. It has, I hope become clear, that this is a dynamic process not a linear one. It is inevitable that the process of research which attempts to hold, however, loosely to such a framework will be of itself dynamic and to a degree pragmatic as fitting to the pluralist social methodology outlined earlier.

Weaknesses in Browning:

Thus far we have presented Browning's model in an almost uncritical manner and have suggested the way in which his model has been used within this research. The present writer is aware that there has been a not inconsiderable degree of criticism addressed to Browning since publication of his work and the start of this research project using his model, and indeed would wish to agree with much of this, whilst still arguing that in broad terms, the model described above still has validity and that the research which follows, although considerably adapting Browning's original model, still has an identifiable coherency with what he originally outlined.

The major critique, and certainly the most significant, has been that advanced by Elaine Graham. Graham has rightly criticised Browning for adopting:

Weberian sociological theories of human action in insisting that all human behaviour carries meaning, and all activity is purposive and expressive of one type or another of rationality. (1996: 86)

In this she is undoubtedly right. The stress on Gadamerian philosophical grounding

within Browning does mean that he believes that all practice is meaning- laden in a rationalistic way. His analyses of society and the role of religion, the religious community and ministerial leadership are profoundly modern, and frequently uncritically so. He presents an optimistic, scientific rationalism, and a world view which is suggestive of a moral coherency, if only the religious community were able to communicate its ethical position, to become communities of moral discourse. Indeed perhaps one of the key concerns about Browning's model is that based as it is upon his earlier work in the field of ethics, it is strongly emphatic of the importance of evidencing the community as a source of moral discourse. Here again Graham is right in being critical of Browning's over-reliance and dependence on the insights of developmental psychology and a positivistic view of human development.³⁸ This work is equally critical and advances similar concerns to Graham's, particularly as they relate to the work of Carol Gilligan and gender. Yet it is argued that such a critique can equally be made of many theological models and paradigms, although it is hoped that this work's dependence on what will later be described as a post-modern concept of self will prevent such a danger from becoming a reality when a model of ministry is offered in later chapters.

Further Browning's model of theological reflection has predominantly been used within pastoral contexts and congregational studies, although in this he has not been alone.³⁹ Paradoxically that has not resulted in an emphasis on the communitarian and the collective nature of knowledge, meaning and values, rather it has betrayed an over-dependence upon the cognitive and intellectual at the expense of the praxis of belief and faith. Whilst adopting Browning's framework this work stresses both in its development and in its theological conclusions the fundamental nature of the praxis of ordained ministry and the communitarian, inter-relationship of such praxis.

With regard to the process of 'thick description', Graham, whilst acknowledging Browning's desire to escape from a Barthian or Cartesian dualism, suggests that Browning does not quite achieve the Aristotelian *phronesis* that he desires. His process of 'excavating' the story of the community, often at points of crisis, is she suggests still dependent and reliant upon a stance of moral reasoning:

Thus in place of theology he places a rationalist version of Christian

³⁸ See Graham, 1996: 87-88.

³⁹ See Graham, 1996: 87.

ethics whose precepts can actually be distilled from their narrative, interpersonal or liturgical setting. This is not a true unity of theory and practice; he is, despite his emphasis on phronesis, more interested in looking for metaphysical moral principles rather than in truly listening to the embodied, incarnational practical wisdom of the congregations.” (1996:90)

Theological ethics are not pre-existent. There is an undeniable synthesis between community and individual, moral event and moral value. So too in ministry. In interview Browning was eager to suggest to the present researcher that this present study should be attempting to discover the values and moral discourse which were evident within the practice of ministry. What were the factors which impinge upon the moral reasoning which the practical outworking of that ministry evidenced? There is a sense that both given that emphasis and that evident within his congregational work that not only does Browning believe that there is a coherent ethical stance which it is possible to detect and describe but also that this moral discourse is the fundamental activity of the community and the person in ministry; that it is possible to analyse such a discourse without listening to the other voices which form part of the activity of ministry. This study has recognised the importance of listening for the discourse but argues that such a thick description is more than the five levels of Browning's earlier thesis but is rather a dynamic conversation, undeniably including that of the theological ethicist and the dynamic developmental psychologist - but chiefly it attempts to describe and detail in the fullest sense the 'human document' of individual and community alike. It is the full narrative not the captured comment which is sought in the process of thick description within this work. In this one is in agreement with Graham when she writes that “narrative is an authoritative resource by which purposeful practice can be guided” (1996: 95)

It might be argued that given the critique which has in part been accepted what is there left of Browning's model which has value. It is suggested that Browning's model is redeemed by a broadened understanding of thick description, one which goes beyond merely the moral/ethical dimension but attempts to gain an insight into the practice and to do so largely through the means of narrative. In this there is a resonance with the work of Graham, which

had the researcher been starting in 1996 would have provided a more coherent model for research in this area. Below a broader analysis of 'thick description' is offered through critical conversation and narrative together with a brief comment is made on Graham's concepts of *practice* and *practical wisdom*.

In conclusion, one must be cautious against too sharp a critique of Browning's rationalist stance. It is inappropriate to create a polarity between his stance and e.g., the metaphorical approach of Alastair Campbell or the practical wisdom stance of Graham. Indeed Graham is aware of such an easy dismissal of Browning and his insights. Yet perhaps one of the other major critics of Browning and his model falls foul of such an approach.

Pattison and Woodward (1994) argue that recent writings and models of *pastoral* theology have become obsessed with trying to accrue to themselves a rational framework for a discipline which is *essentially creative and open in nature*.:-

In the post-Enlightenment quest to achieve social and academic respectability it seems that religious people have denuded themselves of the kind of language that raises the dead, that makes a fundamental difference to the way that people see and interact with themselves and the world. Such power that religion has comes from its contact with irrationality; it flows from and speaks to the pre- and un- conscious parts of individual and society. In this transitional, largely pre-linguistic part of the human the symbol, the ritual and the metaphor hold sway and the logical, rational proposition has relatively little purchase.

I do not want to suggest the wholesale abandonment of rationality here, but I do want to advocate a major place for word play, metaphor, symbol, narrative, image and story in pastoral theology...(or)...pastoral theology will be, like much of the rest of theology, a bloodless cadaver which is of interest only to necrophiliacs.(1995: 3-4)

Though the language of Pattison is somewhat journalistic, it nevertheless provides a timely reminder that whilst most people operate, most of time, on the level of the conscious, the rational, the influence of the irrational, the symbolic, the unconscious is hugely significant.(Rose, 1996) Nevertheless it is naïveté gone wild to suggest that metaphor, symbol or narrative are somehow in opposition to the rational as Pattison's essay is in danger of concluding. The situation is not one of polarity but creative tension. It is perfectly possible to engage in a practical theology which develops a rational/philosophical hermeneutic and which still allows that theology to, in Pattison's words, "resurrect the dead" through symbol, metaphor and narrative.

Pattison is right to some extent in suggesting that Browning is overly reliant on the rationally, scientifically analytical at the expense of the metaphorical and narrative dimensions of human living, acting and practice.⁴⁰ Yet Pattison's critique betrays his own dualistic understanding of theology. He confuses the desire for intellectual respectability with imprisonment by an old-world view which perceived theory and praxis as being in opposition rather than being in creative dialogue. His vision is strangely linear, imprisoned and empty.

Further Pattison suggests, in response to Browning's grandiosity, that pastoral theology:

is probably a small scale enterprise which pays minute attention to particular situations. This is a welcome feature amidst the past grandiosity of many theological enterprises. (1995: 17).

Yet arguably this limits pastoral theology to a localised ghetto. Context and situation are paramount and no context is limited to the parameters of the purely local. Developing a practical theology for ordained ministry in Scotland would be worthless if insights from elsewhere were not recognised as impacting upon that Scottish context and practice. No practice is entirely localised, indeed to argue such is to beg the question of what is the 'local'. Practical theology has surely to hold in tension its primarily contextual concerns/outlook with a wider vision of the world, religious and non-religious, which impinges on the context? As Browning would suggest, properly understood, practical theology is the largest of enterprises, locally practised.

Nevertheless there is a potential tension with such models and descriptions. A danger exacerbated when one is considering a theological practice, such as ordained ministry, which has allowed little reflection upon practice but has been dominated by a typically classical understanding of the theory-praxis relationship and by an overtly clerical paradigm for that reflection. It is hoped that the research which is detailed below together with the theological considerations which follow and the conclusions

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"While Browning's work and methodological contributions are a very important part of the process of developing pastoral theologies, I do not think that his approach is going to win many enthusiasts for pastoral theology. The quest for the academically 'respectable' pastoral theology couched in arguments and German polysyllables is a noble one, but it is unlikely to attract much interest or respect outside a narrow,

drawn therefrom will evidence a hermeneutical circle rather than a linear presentation of analysing an occupations practice.

Critical conversation:

In order to develop the thick description which is an intrinsic part of the descriptive theological model of Browning, and having acknowledged both the limitations and potential of that model, here we draw upon the insights of critical conversation. Stephen Pattison (1989) favours as a method for theological reflection what he describes as "*critical conversation*." It is broadly this method which this research has *practically* adopted to develop Browning's *descriptive* theological component and as a theological grounding for our qualitative research practices, and not other models such as Farley (1983)⁴¹ which seem too dependent upon the clerical paradigm. This method, suggests Pattison, provides us with the best means of engaging in the process of theological reflection. Whilst one would question some of the steps on his journey to that conclusion both in this essay and elsewhere, his destination strikes one as being valid.⁴²

Pattison states that in this model the student is involved in a three way conversation:

between a) her own ideas, beliefs, feelings, perceptions and assumptions, b) the beliefs, assumptions, and perceptions provided by the Christian tradition (including the Bible) and c) the contemporary situation which is being examined (1989 : 4)

This model fits well with Browning's attempt to develop a descriptive theology in a particular context, and more specifically, it is suggested that in the context of analysing ministerial practice it is peculiarly well-suited, especially when grounded within a narrative theological context.

Pattison goes on to list ten points where he believes the critical conversation method is advantageous, aware of the potential limitations of this technique.

The present writer suggests that despite these this model of gaining the thick description is remarkably close to the insights of McLeod on qualitative

essentially private sphere. (Pattison and Woodward, 1995: 31)

⁴¹ See also Lyall, 1989:4ff.

⁴² The critical conversation model is not original to Pattison, as he rightly accepts. See Taylor, 1983; Deeks, 1987: 9-21 and Green, 1990.

research:

- 1) A conversation is a concrete event which is a familiar part of everyday life even if the participants in the conversation of theological reflection are not real people.
- 2) The personification of participants allows the identification of starting points from different perspectives and allows heuristic clarity.
- 3) A real conversation is a living thing which evolves and changes.
- 4) The participants in a conversation are changed, both by what they learn and by the process of conversing with other participants.
- 5) Participation in a conversation implies a willingness to listen and be attentive to other participants.
- 6) Conversations allow participants to discover things about their interlocutors which they never knew before: all participants end up seeing themselves and others from new angles and in a different light.
- 7) The concept of conversation does not necessarily imply that participants end up agreeing at every point or that the identity of one over-rides the character of the others.
- 8) Conversations are often difficult and demand considerable effort because participants start from very different assumptions and understandings. Considerable energy may have to be expended to try and understand the relevance or importance of another participant's conversation.
- 9) An important part of conversation may be that of silence, disagreement or lack of communication. This element is very important in theological reflection...theological reflection understood as active enquiry is as much about exploring and living with gaps as well as with similarities.
- 10) Lastly, conversations can be conducted at many different levels from that of preliminary acquaintance to that of long-term dialogue....(1989: 5-6).

Story theology and the study of ordained ministry:

In 1986 a significant study of ministerial practice was published in England. Entitled *Working for the Kingdom: the story of ministers in secular employment*, it used stories of and verbatim accounts of ministry as the core of its theological analysis (Fuller and Vaughan, 1986). Despite this and the increasing acceptance of the use of story and narrative in general, the co-editor, John Fuller states: -

Intriguingly, to the best of my knowledge, the category of story has not yet been used in any discussion of the theology of ministry or priesthood. Histories of the development of the ministry are many, but a theology of the subject still seems to seek abstract categories. (1986:7)

David Cockerell has also suggested that story-telling in the context of ministry has tremendous significance: -

Telling the story is a powerful means of finding value, finding myself, learning who I am, being affirmed. My story is my identity and through it I am affirmed and accepted: my identity is given objectivity and place. What is now is linked to what has been, the past, the collective past I share with others. (1989:25)

and:

Theology as story is also the re-location of theology itself. Its raw material now becomes, not a metaphysical doctrinal system, but rather the hopes, fears, anxieties, pains and pleasures of everyday life. Where these are made the raw material of our theology, God is found in the world where He is - if only we have eyes to see Him. (1989: 47)

Fuller re-iterates this contention when he reminds us: -

Men and women share both their deepest experiences and their most profound reflections more in story form than in any other way... Both Jewish and Christian faith is similarly founded upon shared remembered stories and the earliest theology takes narrative form... The story cannot be taken out of the account and made into a separate category. The story contains the theology. (1986:2)

Such a process is not without its dangers. Any group which communicates to another its story is also communicating its exclusivity. The story reinforces the group's identity. In the case of the self-understanding which ministers possess of their role and identity - what they are communicating through telling their story does not provide us with the whole picture. It is not the contention of this thesis to suggest that it does, but that their self-understanding is central to the opportunities and problems they face in their ministerial practice and to the articulation and discovery of the theological influences behind that practice of ministry. Equally one has to remember that any story communicates not only one story but several.

Stressing both the individual and communal elements within the story of ordained ministry Cockerell writes :-

We are not making up our lives as we go along (contra existentialism) but we belong to and are informed by traditions and cultures, and it is these that give shape and form to who we are and what it is open to us to become... So telling, or attending to, a story is as much a process of listening as it is of telling. (1989: 52)

This study suggests that the individual stories of ministerial practice which form the core of this present work are a central part to the theology of ministerial self-understanding that we are seeking to describe and discover.

Accepting the degree to which any story is only a part description we conclude this discussion by making two observations:-

One, that using a narrative model within the Browning framework enables the researcher to become involved in the whole conversation process. One of the justifiable criticisms of many congregational studies is that they have failed to become theological dialogues. The researcher studies and then analyses investigative data and then goes off to write up his/her findings. In order for story-theology or critical-conversation to work then the researcher has to be involved. This process has meant that in interviews I have had on occasions to energise the discussion; to indicate where I personally stood on certain issues, without directing the results. The conversation had to be dynamic or it became a static question-answer session. As one was dealing with, on numerous occasions, deeply felt emotions and feelings, a distanced or detached approach was unacceptable.

Secondly there is a degree to which using narrative to obtain data encourages in the researcher the awareness that in order to obtain an authentic description of any context one has to accept that the story is ever-changing. Fuller writes in this regard:

Narrative theology is thus a dynamic style of theology, for the story continues to be told. Yet its telling is modified as new stories become blended in with it and as it is re-interpreted to fit changing circumstances. Yesterday's stories cannot speak to a new generation in the same way as they spoke to those generations for whom they were part of the living story of their experience. (1986: 6)

Whilst it may be suggested that the questioning and conversation method interrupt the story, theologically Cupitt (1991), Gerkin (1984) and others and psychoanalytically Rogers (1961) have shown that such questioning and conversation models enable and encourage the underlying and often unconscious narratives to come to the surface.

In addition Graham, astutely observes the prominence of narrative as constitutive of human identity has become prominent within pastoral theology in the last few years,⁴³ arguing that it can become an authoritative resource by which meaningful and 'purposeful' practice can be encouraged and guided and which can enable a greater explication of practice.

⁴³

See Graham, 1996: 113ff and in particular her discussion of the work of Gerkin and Hauerwas and their limitations.

Graham's practical wisdom:

The work of Elaine Graham has already been referred to above. Her publication of *Transforming Practice: Pastoral theology in an age of uncertainty*, post-dates the substantial part of this research but it is worth noting in passing here that much of what she develops and discusses in that work resonates with both the model and methodology being advanced here. In addition to the remarks made above her development of a concept of purposeful practice, rooted and influenced by the work of Pierre Bourdieu and Judith Butler, and their emphasis on religion and religious practice as illustrative of a system of symbolic meaning, sociological phenomena and belief-systems has much to communicate to an examination of the religious professional. Her development of a notion of practice is fascinating, not least because it is rooted within a mature analysis of the role and nature of narrative within such practice:

Practice thus emerges as the process by which social relations are generated... practice as purposeful activity performed by embodied persons in time and space as both the subjects of agency and the objects of history. Practice is also the bearer of implicit values and norms within which certain configurations of privilege and subordination are enshrined. (1996: 110)

Graham is, I believe, right in asserting the primacy of praxis, not solely for moral reasoning, but for the whole theological process. She writes:

Rather than congregational life being the expression of ethical principles and pastoral actions the outworking of moral reasoning, I want to assert that faithful and purposeful practice springs from participation in a value-and vision-directed tradition. The *practical wisdom* of the faithful and practising community is the medium by which truth-claims and value-commitments come into existence. pastoral theology is critical phenomenology, studying a living and acting faith community in order to excavate and examine the norms which inhabit pastoral praxis. (1996:140)

In words which echo the spirit of what follows with regard to ordained ministry, Graham locates her practical wisdom within a relational dynamic arguing that authentic pastoral practice has the ability and power to deepen relationship with the 'Other' and to enhance our own identity-in-relation. Such a process is profoundly rooted in understanding and relating to the practice of faith (or in our case of ministry):

However if practice actually *constitutes* human identity and meaning, then action is not the outworking of faith, but its prerequisite. Ultimately the norms and values of practice give shape to the faith-community, and not the other way round. (Graham, 1996: 205)

C: Research Outline:

Accepting the importance of allowing ministerial practitioners to be the guiding 'storytellers' to enable understanding of ministerial practice within the Church of Scotland and for developing a theology appropriate to that practice, the following process was initiated. The research outline combines both quantitative and qualitative data collection and analysis.

To begin with a review of the available literature on the practice of ministry in contemporary Scotland was undertaken. The texts involved in this analysis were limited because there has not been a great deal written on ministerial practice specifically with regard to the Church of Scotland. The material that was consulted included the Assembly Council's Report: *The Basic Tasks of the Ordained Minister*; numerous biographies of ministers and recent Reports to the General Assembly by the Board of Ministry and its predecessors. In addition ecumenical documents such as the *BEM Report* were consulted. However, because of the limited literature available vis-à-vis contemporary practice the process of developing a questionnaire was of primary significance.

The collection of research data, the acquiring of the thick description, has been achieved through 1) a detailed postal questionnaire and 2) structured in-depth interviews with a selected number of those who completed the initial questionnaire.

Research questionnaire:

The questionnaire was modelled in format upon the research questionnaire used by Andrew Irvine whilst investigating the concept of Isolation in the Parish Ministry of the Church of Scotland, in the early to mid 1980s (Irvine, 1990).⁴⁴ The format enabled relative priority to be given to a number of statements as well as providing quantitative data with regard to the respondents age, marital status, experience,

training etc. The sampling frame used for the questionnaire were all the parish ministers of the Church of Scotland on the official payroll of the Church. A systematic sampling technique was used to select those who were to receive the questionnaire with every third individual being sent the form together with a stamped addressed envelope. The questionnaire provided a mixture of a pre-coded questionnaire and an open-ended form of questions asked to respondents.

In compiling the questionnaire there was a conscious attempt, following upon the initial premise and literature review, to limit the questions to the key areas which had been identified as central to issues of identity and role within parish ministry.

Standard practice was followed in terms of composition with a stress on comprehensibility, lack of jargon and lack of ambiguity.

The final composition followed a pilot survey of some 20 parish ministers, who were selected at random from the Church of Scotland Year Book. These ministers received a pilot questionnaire and upon completion of the questionnaire were visited and interviewed on issues of length of questionnaire, if they had any objections to particular questions, comprehensibility, omission and clarity of instructions. This process also assisted the researcher in underlining what were considered to be the key areas of practice to be included in the final questionnaire. Two significant developments resulted from this pilot process. The first was that the section on statements with regard to worship was greatly expanded following an underlining from the pilot respondents of the centrality of this aspect of their role. The second was the addition of questions dealing with the relationship between the minister and the wider community/society, which were missing and considered lacking from the pilot questionnaire. There were no other substantial changes in format although changes in presentation were made to facilitate ease of completion.

The final questionnaire was divided into six sections.

The *first* enabled the collation of personal data, and in particular enabled the researcher to gain an indication of gender, previous employment, age when entering ministry and length of ministerial experience. Respondents were also asked to indicate

the geographical nature of their charge together with the size of congregation. The *second* section asked for a profile of the present church setting in terms of demographical make-up; whether linked/united; the number of staff/ level of assistance available.

The *third* section was entitled 'Ministerial Practice'. One of the presumptions behind this research was the belief that the individual person of the minister was an essential factor in the practice and continuance of a ministry, so therefore it was important to attempt to gain a picture of what individual ministers did with their time. To this end this section asked ministers to indicate the average hours they worked/ took off each day/week, and the precise composition of these components. This was based on the assumption that the personal health and well-being of individuals is largely reflected in these statistics.

Further the participants were asked to indicate "*roughly*" how many hours they spent in an average week on particularly common pastoral tasks and in an average month on the less common tasks. Finally they were asked to indicate by order of priority which they felt to be the most/least important of these tasks. Space was given for ministers to add to the list made available to them. As part of this overall assessment of work pattern/priority, ministers were asked to indicate how many services, both special and regular they had taken in the calendar year from 1st January 1989 to 31st December 1989.

The *fourth* section of the questionnaire was entitled "Worship and the Sacraments.". As this was the area which both in popular opinion and in official reports was continually stressed as the minister's "*main job*" it was decided to concentrate at some length on this area. Ministers were asked to indicate against a list of various elements of a traditional service which they found to be a) fulfilling; b) saw as priorities and c) to indicate the time spent preparing for/ selecting for each component part.

There then followed a series of 26 statements on worship and the sacraments which ministers were asked to respond to in terms of level of agreement/disagreement.

The *fifth* section of the questionnaire was entitled "Expectations." and concentrated on expectations which ministers had of themselves, their families, their congregation,

Church and society and the expectations they perceived as coming from each. This used 40 statements asking for level of agreement.

The *sixth* section was entitled "General Observations," and enabled a number of questions to be posed to the participant, of both a personal and theological nature, using a standard agreement format. There were 35 of these.

Finally ministers were asked whether they would be willing to be interviewed.

In order to gain as widespread a geographical and as in depth a coverage as possible the Church of Scotland Board of Ministry were approached for financial assistance. This was forthcoming and in the spring of 1990 the questionnaire was sent with an accompanying letter⁴⁵ to 420 ministers. In 1990 there were some 1258 ministers in parochial charge. This meant that approximately a third of all ministers were sent the questionnaire (33.38%). Some 251 questionnaires were returned in a usable format (some were returned incomplete and were not used in the analysis for the study). This gave a percentage return of some 59.76% and an actual survey of parish ministers of 19.95%, just under 1 in 5. The volume of return surprised both the sponsoring agency, the Board of Ministry, and myself. This is especially the case as although the questionnaire suggested that it could be completed within 25-30 minutes in reality it took considerably longer to complete. I have taken both the volume of return and the number willing to be interviewed (some 74%) as an indication of the importance ministers feel should be attached to tackling and/or alleviating some of the problems they indicated they were facing.⁴⁶ This is particularly significant when it is generally accepted that similar postal questionnaires usually receive a percentage return of between 20-30%.⁴⁷

A presentation of the returns is contained in the second part of Appendix 1. An analysis of the specific areas of the returns is presented throughout but especially in Section B.

It will be noted throughout that there is a considerable stress in presentation of

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A copy can be found at the back of the Appendices.

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Irvine makes a similar point in his study. See Irvine, 1989: 6.

⁴⁷

See Brown, 1998: 471.

standard data with little sophisticated statistical analysis. This would indeed have been possible but it was considered that this would have presented more detail than was either necessary or desirable. There are difficulties with quantitative methods when dealing with a small occupational grouping, even given the high percentage returns to this survey. It was considered unnecessary to present too many co-relations and statistical analysis within this study, in part due to the limitations of space involved in such a work but more significantly because such detail was not viewed as adding substantially to the overall presentation of role and identity in this project. There are, however, areas where the attention of the reader is drawn to the way in which age, experience, gender, theological orientation affect some of the responses and in each case these carry their own significance. But it was not considered essential to e.g., know whether a single minister in a rural community, with limited experience thought that the church was in a state of crisis any more or less than a married minister in an urban context. This is not to limit such a quantitative analysis but to suggest that the distinctiveness, upon analysis, was not so great as to merit the attention and space such in depth co-relational description would have necessitated in a work of this size. The over-riding concern of this study was to present a description of what the story of ministry was in present day Scotland, and the best means of doing that was considered to be not solely by in depth statistical analysis but through qualitative means.

Field-interviews:

It was decided to develop a set of structured interviews alongside the questionnaires recognising that one of the weaknesses of the questionnaire format on its own was the possibility of a lack of depth to some of the responses. A structured interview process would also help to develop some of the responses in the questionnaire and to aid clarification. Largely however, it was considered important that in order to gain a more qualitative data to assist in developing the 'thick description' of Browning, that interviews were extremely desirable. The selection of people to be interviewed was limited by those who expressed a willingness to meet the researcher. After the questionnaires were returned, a selection of some seventy-five was made giving an extensive survey of 41% of those willing to be interviewed. In order to gain as wide a

selection as possible a modified process of stratified random sampling was used. The sampling frame of those willing to be interviewed was divided into strata relevant to the overall field. Therefore a percentage of women, of ministers in island communities, of ministers in urban, first charge etc. were chosen appropriate to the overall sample. This methodology was chosen as it reflected in interview a much more representative response than simple random sampling of those willing to be interviewed, indicating a greater probability of all the characteristics of the survey population being reflected in interview and thus increasing the greater accuracy of generalising from the overall survey sample. Specifically this resulted in the following selection based on a) gender:(6 women were interviewed) ; b) age, (34 under 40; 41 over 40); c) geographical area and d) length of parish experience as the relevant determining strata. This meant that interviews took place from Orkney to Stranraer. Again this field-work and the significant costs involved therein were supported by the Church of Scotland's Board of Ministry.

Upon receipt of the questionnaires it was possible to engage in an initial analysis of the data made available, chiefly, to test the verity of the initial research premises. This early analysis proved invaluable in the process of developing an appropriate set of questions which would not simply serve to cover the ground the questionnaire had dealt with but would assist in deepening the available data and the process of thick description. To a considerable extent, as will become clear throughout this thesis, although the questionnaire helped to supply a great deal of data and to confirm suspicions, it is in the context of the in-depth interviews that this project deepened and clarified.

The average interview lasted approximately one to one and a half hours, though some lasted significantly longer. They were informal in nature and the researcher attempted to engage in the process of conversation as much as possible. That said each interview was conducted around a structured and normative set of questions, a copy of which is included in Appendix 2. These reflected the issue of Browning's methodology indicated above and also dealt in depth with key issues indicated in the questionnaire returns. It should not however be assumed that Interview 75 used the same/ style/ structure/ emphasis as number 1, each interview was varied. During the majority of the interviews a feeling of trust and respect quickly developed though there was initial

caution. The key contribution which these interviews have made to forming this research and confirming the thesis being presented has already been indicated.

It is recognised, as many scholars have indicated, that the process of structured interviewing presents dangers of bias and direction and greatly depends on the skill and empathy of the interviewer. It is hoped that this researcher held both these aspects in appropriate balance, seeking to give no indication of approval or disapproval to respondents.

SECTION A:

Chapter Three.

**An introduction to the concepts of self, identity, role and function
and their use within this thesis.**

Introduction:

Having articulated the nature of the methodology and premises upon which this research is based we shall here examine in brief the concepts of identity, role, function and self. We do so because they are terms which are frequently used interchangeably and in contradictory ways. They are also concepts which will appear frequently within this work. Indeed one of our concerns is to develop an understanding of self identity and role appropriate for the ordained ministry within the Church of Scotland and in particular to reflect on the nature of relationships in that role.

The Self:

Many of the ministers interviewed in the field work conducted for this research highlighted in their responses the confused understanding relating to the concept of the self. Phrases such as self-actualisation, self-fulfilment, self-realisation and self-denial were frequently used in the discussions and often inter-changeably.

There is considerable variance amongst psychological and theological thinkers as to the precise nature of the self and what it consists of. Nevertheless the central role of the self in relation to identity is extremely important. Andrew Irvine has written of this in relation to his research on the concept of isolation in parish ministry: -

the inability or reluctance to having meaningful interaction with others, is rooted in the individual's separation from and lack of awareness of their own self- identity.... Failure to develop an awareness of the self, an awareness which establishes a healthy foundation from which to relate to others with a sense of security and confidence, causes relationships to remain at the lower, non-threatening levels of interaction. (1997: 103)

There are many approaches to understanding the human self, biological, cognitive experimentalist, experiential, social constructionist and psychodynamic perspectives. Undoubtedly, however, the field has been dominated by the work of developmental psychologists.⁴⁸

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See Stafford-Clark, 1977 for an analysis of Freud's work. Jacobs(1988 :47-60) describes other major models: Jung, Levinson; Freud and Faber; Erikson and Capps; Piaget and Tillich; Fowler and Kohlberg, but suggests caution in each of their models of development.

For many writers within a theological context, the most appropriate definition and working understanding of the self as it relates to identity and role is substantially to be found within the work of Gustav Jung.⁴⁹

As with all major depth psychologists Jung suggests that we all exist in two worlds. The outer world of function and doing and an inner existence of being. Life, particularly in its earlier stages is an attempt to reconcile one to the other. Intrinsic to that process is the establishing of a sense of identity in relation both to the inner self and the outer world.

For Jung the Self was very important, although there seems to be an inconsistency in his use of the word in his works.⁵⁰ He uses it on the one hand to mean the whole personality, the unconscious as well as the conscious, but on the other hand he also uses it to denote that inner centre of the personality. It is: -

the totality of consciousness and unconsciousness, relates to the world through the ego - and yet contains the ego...He wanted to insist that the self cannot be conceived apart from the ego; nor the ego apart from the self. (Elliott, 1995:51)

In our dealings in the outer world Jung argues that we all possess a *persona*, the 'mask' which is usually worn when carrying out different roles and their attendant functions in our outer world. Discussing the insights of Jungian thought for pastoral care, Perry describes the persona as:

a term that describes the mask, dress, expectations and behaviours that are attached to any social role, such as clergyman...When a person identifies with the persona, he loses contact with his inner world and tends to focus entirely on external reality and events.(1991:17)

On the persona, Jung himself wrote:

.. a parson must not only carry out his official functions objectively,, but must at all times and in all circumstances play the role of parson in a flawless manner.' Within this definition there lies a paradox - that between communication and deception. Cassock and dog collar communicate to the rest of the world that their wearer discharges a certain role in society, whose members expect certain behaviour. But the mask of clothes also acts as a uniform, and so is potentially deceptive about the individual who disports it. Furthermore the mask might even deceive the wearer himself...(Perry, 1991:177)

Another key Jungian concept is that of *individuation*, the process which moves us

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See amongst others Irvine, 1997: 104 and Bryant, 1983.

⁵⁰

See Bryant, 1983: 343.

towards becoming a whole person. In his essay *Psychotherapists or the Clergy* Jung writes :-

We Protestants must sooner or later face this question: Are we to understand the 'imitation of Christ' in the sense that we should copy his life and, if I may use the expression, ape his stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in all its implications? It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as Christ lived his. (quoted in Hurding, 1986:81)

In addition to Jung there are numerous other writers who have developed their own models and emphases on the self and of the human person. More recently however, whilst not completely rejecting the insights of developmentalists there has arisen a general critique of developmental psychology both from a theological and psychological perspective. Two main features of this have been an increased awareness of narcissism⁵¹ and the emergence of what has been described as the 'post-modern' self.

Post modern self:

The term the 'postmodern self' is used to describe the predicament of the human self in relation to the suspicions of postmodernism. Whilst there is a continuing debate about the nature of modernity and indeed post-modernity,⁵² there is evidence that the rational optimism, security and relative constancy of the

⁵¹ For an excellent discussion on the nature of narcissism, its influence in late modern psychology and theology of the self and identity, together with a critique of the work of Christopher Lasch see Elliott, 1995: 131-156. See also Dryud, 1982; Capps, 1993. Elliott concludes thus:

"1) Narcissistic elements in many of us are now more strongly developed than they were, perhaps because of changes in family life or patterns of parenting; 2) More people are nearing the pathological end of the narcissistic spectrum, partly for the same reasons as in 1): but partly, too, because their condition is recognised and 'the therapeutic culture', in Lasch's damning phrase, actually encourages its recognition and its deterioration. 3) Because of 1 and 2, or possibly quite independently of them, our culture reflects more generally and more precisely the narcissistic elements in the population." (Elliott, 1995:153)

⁴¹ Thiselton offers a working definition: "Postmodernism implies a shattering of innocent confidence in the capacity of the self to control its own destiny. It signals a loss of trust in global strategies of social planning, and in universal criteria of rationality. It often carries with it emotional by-products of 'anger, alienation, anxiety, racism and sexism'. In the wake of the collapse of traditional values or universal criteria, the 'postmodern self' becomes 'the self who embodies the multiple contradictions of post-modernism, while experiencing itself through the everyday performances of gender, class and racially-linked social identities.'" (1995: 11)

modern era has passed and it is argued that the optimism of much of psychoanalytic theory and developmental models of the self are no longer wholly valid.

'Post modern' refers to a time-period when the honeymoon with 'modernity' - science, technological progress and social freedoms - is over. The postmodern self describes the selfhood that many people seem to be experiencing now, at least in the West: a mixture of disillusionment, boredom, confusion and celebration. (Stevens, 1996: 327)

There is in addition an increased awareness that much of humanistic psychology has been essentially individualist in nature, ignoring the insights of collective cultures.⁵³ Alongside this the modern emphasis on the self almost to the point of narcissism and an overtly optimistic view of the self have been sharply criticised, particularly from a religious perspective.⁵⁴ A hermeneutic of suspicion has thus replaced the basic optimism of the modern self.⁵⁵ The self, it is argued, is depleted, fragmented and marginalised; it has been described as 'empty'⁵⁶ and 'saturated'.⁵⁷

Kenneth Gergen argues that the self has become saturated:

With the spread of postmodern consciousness, we see the demise of personal definition, reason, authority, commitment, trust, the sense of authenticity, sincerity, belief in leadership, depth of feeling, and faith in progress. In their stead, an open slate emerges on which persons may inscribe, erase, and rewrite their identities as the ever-shifting, ever-

⁵³ See Stevens, 1996: 341ff.

⁵⁴ See McGrath & McGrath (1992) whose study emphasises the importance of a traditional Christian response centering on the Cross and Luther's theology of justification (esp 86-101)

Vitz argued that 'self-theories' were symptomatic of a form of secular humanism based on the worship of self, in particular the work of Fromm, Rogers, Maslow and May. "It's 'idolatrous narcissism' leads to a love which leaves God out of the reckoning, to a creativity which is purely *self*-expressive and to a view that suffering always lacks meaning." (1979: 231)

⁵⁵ See Thiselton, 1996: 12ff.

⁵⁶ Cushman is the main writer on this believing that currently in the West the most influential version of the self is one that:

"... experiences a significant absence of community, tradition and shared meaning. It experiences these absences and their consequences 'interiorly' as a lack of personal conviction and worth... the current self is constructed as empty." (Stevens, 1996: 328)

⁵⁷ Gergen agrees with Cushman that we have lost much of the traditional community that we used to have. But rather than being empty, Gergen argues, we are overfilled with new and technological manifestations of social life, such as television, video, newspapers, telephones, travel, junk mail and so on. These forms of communication and *indirect* interaction are commonplace for most people in technological societies: 'What I call the technologies of social saturation are central to the contemporary erasure of individual self... There is a populating of the self, reflecting the infusion of partial identities through social saturation.' (Stevens, 1996: 329)

expanding, and incoherent network of relationships invites or permits.'
(Stevens, 1996: 347)

Gergen and others in response to such a context argue for a greater sense of the relational. He suggests that whilst culture may be becoming post-modern the individual still lives their life as essentially an individual, a modern, romantic and optimistic self, unrelated to others for their sense of being and identity. In this he and others are accepting and linking with the insights of social psychologists who have argued that the self has to be perceived of in relational terms as is evident in non-western cultures.⁵⁸

The person is not self-contained, separate, independent and consistent across situations.. consciousness and self emerge in fields of meanings and practices which are socially and culturally organised . The person is social through and through.(Stevens, 1996:221)

Without wishing to ignore or dismiss the insights of developmental psychology or to wholly accept the critique of post-modernism, this present study and the returns from the field-work interviews in particular has evidenced much of what can be termed as the post-modern self. This study will also argue that there is a potentially creative relationship between Christian theology and a post-modern understanding of the self. In particular the emphasis on the relational, the insights of dialectical psychology and the growth of a rigorous suspicion may prove profitable in understanding the crisis facing the role of the minister and its identity in relation to others. Two figures most recently have begun to develop work in this regard, although not directly related to the theology or practice of ministry, and their understanding of both self, identity and role fit well into this study's analysis of the fragmenting and saturated sense of self which ministers are experiencing in the exercise of their ministry.

The first of these is Moseley (1991), who has sought to move away from too strong a dependence on developmental psychological models of the self and to utilise the insights of dialectical psychology and a theology of kenosis to understand the human self. Arguing against James Fowler ⁵⁹ in particular but

⁵⁸ See Stevens, 1996:226. Graham affirms the provisionality and dynamism of personhood, particularly in relation to gender. (1993:224)

⁵⁹ See Moseley, 1991:38-50.

also many of the other major developmental approaches,⁶⁰ he suggests that they are essentially optimistic and lacking in what he terms 'paradox.' He believes that multidimensionality and plurality of reality are intrinsic to an understanding of the self in the present context. The transformation of the self is a response to multiple arenas of conflict and ambiguity. Dialectical psychology advocates a continuing dialogue with the world - a questioning and reinterpreting of the multidimensionality of reality. It:

is concerned with social dialectics - the changing relationship between a changing self and a changing world Dialectical psychology may be considered as a hermeneutic of suspicion in questioning the perceptions of tranquillity and balance in human development. (1991: 14)

He suggests that:

dialectical psychology, operating out of an appreciation of the elusive, contrary, and paradoxical contours of human existence, complements metaphorical theology in interpreting the changing relationship between a changing self and a changing world. (1991: 58)

Adopting a broadly ecological, interdisciplinary life-span approach to human development, dialectical psychologists seek to expand the concept of development "beyond its strictly biological (organismic) roots as a process of *adaptation* to the environment, and to emphasise *constant change* over adaptation." (1991:59). There is no sense of linear continuousness in this development, which is open-ended and unstructured.⁶¹

Moseley warns against too simplistic an understanding of individuation and integration evident in many human developmental models, and in some writing on the development of the self in ministry:

What we perceive as integration, particularly as an equilibrated stage, is more likely the result of action taken in response to crises and doubts, which are themselves indicative of the absence of synchrony in

⁶⁰ Moseley also critiques Jung's concept of individuation as lacking an understanding of paradox. (1991:15)

⁶¹ "Dialectical psychology describes the course of development as open-ended. It is not charted as a sequence of structured stages. Instead...we have a synchrony between different progressions, some of which may be in conflict with one another. Synchrony refers to a tentative confluence of historical forces in the self-world relationship that leads to a reconfiguring of the self-world relationship. In short, synchrony calls for a hermeneutic of suspicion." (Moseley, 1991:62)

inner and outer relations. ... In other words, what we take to be wholeness might very well be a defensive posture against alienation. What is secure in one arena of life is merely a temporary platform for attending to discontinuities in other arenas. (1991: 71)

Essentially for Moseley the process of becoming a self, (becoming a self in ministry), of becoming a person is achieved through the mutual exchange of self with an other in a conflicting set of contexts. He writes:

becoming a self before God means becoming free to love God and to help others and ourselves love God as neighbour. For the Christian this means living contemporaneously with Christ. (1991:106)

This work argues that a second potential contributor towards developing an understanding of the human self in ministry is Anthony Thiselton, who has also attempted to relate and compare modern and postmodern understandings of the self to Christian theology.

Postmodern interpretations perceive the self as trapped within a network of role-performances imposed on it by the power interests of others. Thiselton accepts the force of this but argues for a deeper understanding of the self and its destiny. He draws on a Trinitarian theology of promise to trace how 'love without strings' can replace manipulation and reconstitute the self. In many regards his approach is similar to that of Moseley, emphasising that personhood arises from a dialectic of self-identity and in relation to the 'other'.

He addresses the collapse of the illusory optimism of the modern self since the 1970s, particularly as related to occupation and professions, describing it as a move from 'active agency to passive situatedness.' Yet he is critical of the de-centered nature of the post-modern self:

It no longer regards itself as active agent carving out any possibility with the aid of natural or social sciences, but as an opaque product of variable roles and performances which have been imposed upon it by the constraints of society and by its own inner drives or conflicts. (1996: 121)

This stress on the fulfilment of roles as a mark of identity is criticised by Thiselton for whilst he recognises that roles are intrinsic to identity they do not wholly constitute that identity. Response to external agencies must not solely create identity. What has resulted in the post modern context is despair, conflict

and manipulation because roles have altered so dramatically and have become marginal to life.⁶² If this general thesis is correct then its appropriateness for understanding the contemporary context of ordained ministerial role becomes central.

The autonomous self of modernity and the de-centered, self-interpretation of post-modernity both offer an inadequate understanding of human personhood.⁶³ There is a need for a theology of hope or promise for the post-modern self in general but for our purpose for the self in ministry in particular, a theology which Thiselton bases on an essentially social trinitarian model of God and human personhood. He argues for the need of a hermeneutic of selfhood which locates self-identity within the larger story of God's dealings with the world but which recognises that that story is constantly and continually changing:

On one side, Christian theology endorses the realism of postmodernism that the human self can fall victim to forces which overwhelm it, damage it, imprison it and change it. This is nearer to the truth than the innocent confidence of the self of modernity that it can always remain 'in control'. On the other side, however, from the vantage point of Christian revelation and faith a far wider and larger range of inter-personal relations, worlds of language and external forces serve to change or to reconstitute the self than those of social, political and economic forces alone. (1996: 77)

A renewed understanding of the social Trinity lies at the heart of Thiselton's hermeneutic of the post-modern self:

If God is interpreted as God because we understand him as self-imparting love, then the paradigmatic expression of his identity is his *cruciform action and being*. If the cross constitutes God's gift of himself to *others*, not only suffering, pain and cost come to view, but also its *inter-personal, interactive relation to others*. (1996: 154)

For Thiselton, as for Moltmann, Gunton, Zizoulas and Boff who inspire his work, the self and personhood are profoundly relational:⁶⁴

personhood, unlike mere individuality, is 'true personhood' not in solitariness but only in relation to other persons. This is instantiated not only in the personhood of God as Trinity, but also in the need for mutual respect, each for the other as other in society." (1996: 158)

⁶² See Thiselton, 1996: 127ff

⁶³ See Thiselton, 1996: 77ff

⁶⁴ See also Bonhoeffer, 1954: 69-85; Larley, 1993; Pittenger, 1981: 5ff; Speidell, 1994: 288ff Woodhead, 1992: 51ff.

This study seeks to advance and adopt Thiselton's conception of a relational post-modern self as being the most appropriate practical and theological model of the self in ordained ministry. It does so not solely on theoretical grounds, but as will become clearer later, because of the critical emphasis on the relational evident in the empirical research contained in this study. Such an articulation of the self is reflected throughout much recent theology and philosophy, most notably in the work of Alistair McFadyen.(1990)

McFadyen seeks to reject both individualism and collectivism and emphasises the person as 'dialogical' (formed through social interaction, through address and response) and dialectical (never coming to rest in a final unity). Yet he is also wary of too simplistic an understanding of the nature of the self in relation.⁶⁵

In dialogue the partners are simultaneously independent (otherwise the listening and speaking of both would be unnecessary) and inseparably bound together in the search for a mutuality of understanding. The basis of a dialogical understanding of personhood is that we are what we are in ourselves only through relation to others... So they are centered beings but they are so only through their intrinsic relation to others. (1990: 9)

Human relations at a personal level take their form from the relations in the Trinity.⁶⁶ Persons are 'ex-centric', they acquire their own identity through becoming centred outside themselves and on others.⁶⁷ McFadyen underlines the importance of personal identity being formed in relation. For him a person is

An individual who is publicly identifiable as a distinct, continuous and integrated social location from whence communication may originate and to which it may be delivered; who has the capacity for autonomous engagement in social communication, and who has a unique identity sedimented from previous interaction. A person's being and communication are not therefore externally determined, but are generated by this unique identity. This, in turn, is not something purely private, for it has been derived from the history of relations which has taken place around this particular social location and in which this person has participated as a subject ... It is through the person's own participation in and interpretation of this history or interaction that it

⁶⁵ "As the self is experientially transcendent, its existence cannot be verified through empirical observation"(McFadyen,1990: 101)

⁶⁶ See McFadyen, 1990: 24,

⁶⁷ "Persons are a manifestation of their relations, formed through though not simply reducible to them. The Persons of the Trinity, for example, are identified by terms which indicate their most significant relations."(McFadyen, 1990: 40)

takes a particular character, becomes centred on the person in a particular way and builds up an idiosyncratic identity. (1990: 317)

Humanity is formed by the nature of its response to God's call. Dialogue is essential to relationship based upon the mutual recognition of the partners' unique identities. McFadyen's work, therefore, provides a further grounding for the post-modern self in relation to others. It is not alone in centering personhood in an understanding of the social relations of the Trinity⁶⁸ and in social relations in general.⁶⁹ The nature of both these relationships is therefore important. Personhood is something which is both given and formed.⁷⁰ It is expressive of the potential in each human being, in each self.⁷¹

Relationship:

Relationship is therefore intrinsic to what it means to be a person, to the nature of self, and to individual identity. It will be argued later that the importance of the relational for those who practice ministry has been undermined by the expectations of role fulfilment placed upon ministers and that a fundamental part of a theology of ministry ought to be a relational dynamic rooted in and theologically modelled upon Trinitarian relationships.⁷²

Whilst the postmodern reality is that the self has become essentially privatised

⁶⁸ "The three divine persons are not there simply for themselves. They are there in that they are there for one another. They are persons in social relationship....Being-a-person (Personsein) means 'being-in-relationship'." (Moltmann & Wendel-Moltmann, 1984: 97).

⁶⁹ "Looked at from the angle of personhood man reveals his creaturehood in a way of difference and not division from God. Only through personhood which implies communion as well as the integrity of being, can God and man be clearly distinguished from one each other, precisely by affirming their distinct identities in communion." (Zizoulas, 1975: 446-447). See also Torrance, 1987.

⁷⁰ " 'person' carries the important implication that personhood is something that emerges or comes into being rather than something which can be predicated of every instance of human life. " (Campbell, 1972: 3). See also 1972:8 ; Macquarrie, 1982: 142;

The description of humanity and humanness advanced by Houston in an essay in 1985 is closer to a post-modern concept of the self. He writes:- "Humanity, humanness, involves being vulnerable to emotional hurt and open to emotional pleasure by what others do and think and feel" (1985: 472)

⁷² Irvine has argued convincingly about the psychological and pastoral benefits which result from ministers who foster strong depth relationships and consequently the distress and burnout which results in those who do not. See 1997: 89ff.

and individualised,⁷³ the real self emerges only in relation,⁷⁴ in particular in relation to God.⁷⁵ To be a person is to be in relationship in totality.⁷⁶ Such an emphasis on relationship is potentially very helpful in affirming the value of each individual and in celebrating difference.⁷⁷ It offers an essentially co-operative model of the self,⁷⁸ yet a relationship emphasising the partiality of what is related and the need for even greater involvement with another to enable a deepening of individual humanness.⁷⁹

It is through relationships that we learn that we need one another in order to be ourselves. The Christian community is a community of persons actively committed to being related one to the other. There is nothing new in such an analysis. Macmurray called for an end to traditional philosophical individualism and suggested that the 'pure individual self was a fiction,' because the self is irreducibly relational. It cannot be conceived as self-contained because of the relational dynamic of Christian vocation and divine creation. Humanity is created inescapably personal,⁸⁰ and is enabled in this by a dynamic of love and *koinonia*.⁸¹

Self affirmation and self denial:

One of the underlying tensions within Christian theology and practice is related to the injunctions within scripture to deny the self.⁸² This was clearly evident in responses from ministers across a wide number of issues who felt there to be a stress between their self-love and a denial of the self to serve others. Yet as

⁷³ See Moseley, 1991: 19ff.

⁷⁴ See Thiselton, 1995: 76ff.

⁷⁵ Fowler argues for the need "To view humans as shaped for covenantal living, 'transposes all identity questions into vocational questions.' We move from the question Who am I? to the question Whose am I?" (1984: 93)

⁷⁶ See Greenwood, 1995: 107.

⁷⁷ "Indeed, if God's 'To Be' is 'To Be-Related' then all our most seemingly substantive and static divine titles, including those of Father and Son, are really relational... trinitarian theology presents us with a God who cannot be dissected, reified, confined, materialised, controlled, but who is totally present to us, as totally Other... The doctrine of the Trinity... does let us glimpse what it is, most truly, to be. 'To be' most fully is 'to-be-related' in difference." (Soskice, 1994: 15-16)

⁷⁸ See Jantzen's essay on the Trinity as offering a co-operative model for the human self and personhood. (1992)

⁷⁹ See esp. Kanmer, 1988: 105ff. Niebuhr, 1963: 91-92.

⁸⁰ See McFadyen, 1990: 131.

⁸¹ See Torrance, 1987: 500.

⁸² Amongst others, Matthew 16:24-25; Galatians 2:20.

Oppenheimer argues:

The affirmation of the significance of each individual person, including one's own self, is as much part of the authentic Christian tradition as the theme of self-denial. (1983: 103)

The period of the 1960s onwards evidenced a significant stress on self-fulfilment and self-actualisation, influenced in large part by psychologists such as Frankl, Maslow and Rogers. It was followed by an increasing awareness that introspection damaged health and relationships, not least in Christopher Lasch's critique of the narcissistic solipsism of the modern era which argued that a new religion of self-analysis and therapy had been created. In such a context there has been a consequential re-affirmation of self-denial from a Christian perspective.

It is perhaps a truism to state that knowledge of self is inextricably bound up with knowledge of God and relationship to others in community.⁸³ This awareness is increasingly heightened by the emergence of social trinitarian models of personhood, the Church and increasingly of identity and ministry. This work would argue that self-denial and self-affirmation are not opposites but are necessary partners in tension in a relationship within the self. The Christian self is called into being not by denial or narcissism but by being related to others.⁸⁴

Salvation cannot be equated with self-actualisation or self-expression. Being true to oneself, in Christian perspective, means to be true to the self one is called to be. Our appeal is not that people be reconciled to themselves. Rather, 'We beseech you on behalf of Christ, be reconciled to God.'" (Neuhaus, 1982: 95)

Equally McFadyen notes that:

The fact that self-renunciation, even to the point of death, is entailed makes it clear that the integrity of an individual is not an absolute or something which occurs in isolation, but an ex-centric orientation. (1990:55)

One has to be conformed to Christ, a transformation which both grants and

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"Bonhoeffer's view is that personality cannot be defined apart from the context of human community. Personality is created only in confrontation with others." (Phillips, 1967: 78). See also Doron, 1977:35ff.

safeguards the unique identity of each human person. There is no means by which a person can avoid communication and relationship to another.⁸⁵ Yet the relationship and the tension between denial and affirmation is one which deeply affects ministerial practice and is one we shall return to throughout this study.

Identity:

Closely related to the understanding of the self is the concept of identity. Many recent post-modern writers have suggested that as with the self, identity is in a state of crisis. Others have suggested that personal identity in a post-modern or late-modern context is increasingly created by the individual and by society around it and that this is in itself fraught with difficulties.⁸⁶ Writing with regard to ecclesiology Paul Avis states that:-

'Identity' is a word whose time has come. It has been central in psychological theory and clinical practice and in sociological theory since the war. Now theologians and particularly ecclesiologists are taking it up - though not always with much care for the philosophical, psychological and sociological background. ... 'Identity' is one of those blessed words which we latch on to when we know what we mean but cannot quite pin it down. (1989: 1)

There is something of this tension evident when the word identity is used in the description of some of the changes which the ordained ministry in Scotland has undergone over the last few decades. Ministers during interview spoke of and referred to a loss of 'identity', of not being clear of what their identity was or is meant to be. Frequently their sense of identity is presented over and against, and occasionally at the cost of, another's identity. The importance of identity issues is highlighted where one's office or occupation, the role one plays in life, is closely intertwined with one's personal identity, as it is for the ordained minister. Questions of identity and issues of identity-conflict crowd in upon ministers, as will be evidenced throughout this study. In his study on managing stress in the ministry, Irvine quotes the psychiatrist Robert McAllister in this regard:-

The clergyman seems to me to be constantly involved in his environment in a

⁸⁴ See Neuhaus, 1982: 89.

⁸⁵ "Becoming a person involves, above all else, acquiring competence in the system of social communication." (McFadyen, 1990: 95)

⁸⁶ Anthony Giddens (1991) speaks of a time of 'reflexivity'.

way that does not characterize any other profession or vocation. He develops an overworked sense of identity with his clerical role. He cannot be anything other than a clergyman at any time, whether he is on vocation, or at work or in the privacy of his own room. A physician, a lawyer, a bricklayer, a carpenter...can be something else, can get completely away from his profession or trade. (quoted in Irvine, 1997: 28)

At one level "identity" can be defined as being identical, the same as another. At another level it suggests one's individuality. It is this last definition which probably comes closest to what people seem to mean when they speak of their identity.

Michael Jacobs draws the following three distinctions for identity:-

(1) Name, status or role; the objective identity of a person in the eyes of others, (2) Personal identity, the subjective sense of 'who I am' or 'the real me', which may be different from 'who people think I am' and (3) psychosocial identity. (Campbell, 1987: 125)

All three facets of identity have relevance to an understanding of identity for the ordained ministry. For our purposes we shall reflect on two facets of identity. On the one hand we possess an individual identity, and the other a collective identity. Each is reciprocal of the other, despite attempts by modern culture to divide the two and to individualise living.

Erikson:

Before Eric Erikson (1965, 1968), had formulated his concept of identity psychologists had difficulty in explaining and understanding the developments which took place within the life of the growing child, particularly for the stages of adolescence and what has come to be termed as *mid-life crisis*. Erikson's concept is closely linked with his psychoanalytically oriented theory of human development (1965), itself strongly influenced by the work of Freud.⁸⁷ The relationship of Erikson's work on identity to his developmental hypothesis is important:-

The concept of identity is in essence a statement about the past, the present and the future, all three of them abstractions that try to encompass every hour ever spent. A sense of ego identity emerges; it is an accrued confidence that starts from the very first moment of life but in the second or third decades reaches a point of decisive substance, or indeed fails to do so. Confidence about what? Confidence that somehow in the midst of change one is; that is, one has an inner sameness and continuity which others can recognise and

⁸⁷

See Brown, J.A.C, 1961 and Coles, 1973.

which is so certain that it can unselfconsciously be taken for granted.
(Hurding, 1986: 91)

Each developmental stage is built upon the successful resolution of conflicts in the preceding stages. For Erikson it is at the stage of adolescence that our identity as individuals undergoes its greatest changes and threat. It is the time of "identity versus identity diffusion." Erikson indicated that there were three factors affecting our adolescent identity; biological - through the changes which arise during puberty; social - through the change from childhood to early adulthood with its consequential differing societal expectations and normative behaviour and thirdly psychological - a profound personal uncertainty "that you will ever grow together again... that you will ever master your drives.. that you really know who you are." (Erikson, 1965: 42)

For Erikson there is an inextricable link between the sense of identity formed during adolescence and our later adult occupational identity. This will have significance when we reflect on the number of ministers whose primary vocational motivation either occurred during adolescence or whose dominant ministry role model is rooted within adolescent memories.

It is at the stage of childhood that the infant begins to assert its own sense of *being* over and against the mother. Identity, it is claimed, can be fully achieved at adolescence, separate from the dominant influences of childhood. However Erikson points out that there can be two other possible responses at adolescence, that of *foreclosure* or *diffusion*. *Identity foreclosure* is where a person limits the full expression of their own identity so as not to offend or harm relationships around them, usually parental. *Identity diffusion* or as it is sometimes termed, *identity confusion*, may result in psychologically damaging behaviour, possibly psychotic or criminal in nature. It occurs when the adolescent fails to form a mature identity but retains the feelings of uncertainty mentioned above.

Identity crisis:

Erikson used another term, *identity crisis*, for those, usually short-lived, occasions when there was a degree of regression in terms of identity. These were usually related to developing sexual identity. According to Erikson, these crises remain with us

throughout our lives affecting our sense of worth and uniqueness at significant points in life, e.g., bereavement (particularly of one's parents), marriage, birth of a child as well as other situations such as a change of job, moving house and importantly from our perspective when one feels that one is not living up to and meeting the expectations of others.

More recent psychology has developed an understanding that adolescence, as well as being a key developmental stage, is also a period of role transition which in turn can lead to personality changes. The role of the child in the family is replaced and the adolescent looks for new roles.

The term *identity crises* will be used frequently in this work. Nevertheless it is worth noting that whilst major psychological thinkers accept this concept it has come under challenge from the work of James Marcia who suggests that *identity crises* are actually needed in adolescence in order for identity to be formed and for new roles to be occupied which are different from the infant and child roles that we each fulfil.⁸⁸ More recent, still, Coleman and Hendry (1990) have postulated that both Erikson and Marcia approached the issue of identity from an analysis of those situations where identity was not adequately formed. They suggest in their research that there is a need to develop a model for developing roles and identity, a model of *role transition*, which does not involve a stage of crisis. Their work has not been developed thus far for occupational identity crises, although is in general accord with a post modern psychological understanding of the self and post-modern claims that identity is continually in flux, no longer secure in the confidence of modern roles and functions. Perhaps such a factor has to be recognised both by those who fill particular societal roles and by those who have expectations of those roles.

Social identity:

Not unrelated to the changing conception of identity are developing social identity theories which argue against the western presumption that the self is somehow a separate and autonomous entity. They suggest that a great deal of the developmental psychology of the self is largely irrelevant because psychologists have failed to give

due value to the influence of culture and society upon the self and have treated the self as somehow unattached.

This position has been advanced in particular by Marsella.⁸⁹ He accepts that there has been a limited recognition of the influence of culture, family and society upon identity but that it has been marginal and has not been recognised as the formative and fundamental contributor to that identity which he is postulating it to be.

Another writer, John Mbiti (1969) has contributed a great deal to both the psychological and theological discussion of identity, from an African tradition. He locates the individual self firmly within the collective self of the tribe or people. For an African existence, or 'being', can never be understood independent from the context in which one lives, and that context is the wider community, and by extension, the natural world. Separation leads to a disintegration of the whole. This is not to deny individual personal uniqueness or freedom, it is not as Gregor Smith suggested, "collective man as automaton man". Rather it is affirming that for the African at least the individual can only be regarded in relation to others. Identity is a social as much as a personal concept.

Identity therefore, in the theological sense, is both individual and corporate.⁹⁰ In an essay which considers how the Christian body can be identified and which appeals for a re-evaluation of the image 'the body of Christ' in a less metaphorical way, Oppenheimer writes of the notion of embodiment and the importance of the concept of 'incorporation'. She wants the Church to leave behind Descartes' notion that a spirit is tacked onto a body, suggesting that Gilbert Ryle, Macmurray and Strawson have restored the notion of corporeal agency. She both emphasises the particularity of the individual in light of the incarnational presence of God and the corporateness of Christian personality and identity:

⁸⁸ See Marcia, 1966: 551-558.

⁸⁹ See Marsella, Hsu and DeVos, 1985.

⁹⁰ "The understanding of oneself as a continuous point of identity ('me') in an extensive range of relations, evidenced in self-referential and self-indexical use of 'I', is not the result of some private, inward experience of one's self. It is, rather, the result of others indexing and referring to 'you' in this way." (McFadyen, 1990: 95)

One human being has a unique consecration to carry the presence of God. The concept of incarnation is at the centre of sacramental understanding....The upshot is that God's people are identifiable, not by their pronouncements but by their corporateness. Their identity is theological not political.... they have the greater but hopeful responsibility of being the presence, the findability, of God upon earth... It is their belonging to him that makes them Christians and gives them identity. (1990: 138-142)

Such relational identity is closely linked to what we have noted above about the relational dimensions of the Trinity. It provides a concept of being in relation which accepts that identity comes from the other but also recognises that a relationship is not just the sum of two people coming together. Mature identity enables us to develop an open relational style; it is a process of self-in-communion which is reflective of the divine nature, where Three Persons relate to one another.

Pattison, using systems theory, argues a similar stance indicating that human behaviour is a composite, that human identity is both at an individual and group level. "Indeed what we do is an expression of who we are." (Pattison, 1977:4).

There are opportunities, he suggests, for the Church because the:

secular institutions that have taken over so many of the doing functions of the Church do not necessarily speak to being. Our culture has so focused attention on doing, that we tend to ignore our being...the church is a social system for being. (Pattison, 1977:11)

One of the foremost writers on identity is Baumeister (1986 & 1991) who suggests that a sense of identity relates to the need to make choices; to our personal values and priorities; that identity is inextricably linked to our relationships and the social roles and personal reputation we have. He argues that identity may suffer through destabilisation or trivialisation:

The question of identity arises when formerly unquestioned assumptions are forced to become explicit. ...The quest for identity, as psychological and sociological studies would confirm, indicates a crisis, a threat, a new set of problems to be confronted. (Avis, 1992: 17)

Baumeister is essentially optimistic in his concept of identity but argues that post-modernism's lack of a value base in society means that people place greater emphasis on their identity concept. The sense of identity needs to be strong, he argues, for there

to be a valued sense of self. He also highlights the degree to which identity creation has changed from being over and against another to being formed in relation to others. The roles we occupy are an essential, for Baumeister perhaps a dominant, element within our self-identity in a post-modern context. Attempts to create identity in isolation are doomed to failure and any identity, personal or occupational, which is non-relational is damaging of the self.⁹¹

At this stage it would be beneficial to consider the nature of *role*.

Role:

A role, as the word suggests, is a part played by a person within society. The social role is one of the key concepts which psychologists and sociologists use to understand how we interact with other people. In our relationships we usually conform to the roles which we have developed for ourselves. As an individual we have several roles and change them several times throughout the space of a day. A woman may have the roles of mother, wife, daughter, neighbour, minister, etc. In our interaction with people we fall back on the behaviour patterns suitable to the context and the role we wish to adopt. We do not re-invent our roles each time we are in a different context or amongst a different social system. Whenever a new role develops it very soon becomes part of our identity. Occupational role is the name given to that role which forms part of our identity through our work, profession or vocation.

The roles we have are an intrinsic part of our identity. Their significance has been indicated in the work of Erikson noted above. Psychologists, like Erikson, Goffman (1959), and more recently post-modernists such as Baumeister and Frosh, also affirm the importance of recognising that as developing children we acquire key role-models which deeply influence our sense of identity and self. These are individuals, often parents, upon whom we model our behaviour. Occupational role models are also important and it can be difficult, Erikson describes it as a crisis event for our identity, if we are forced or made to alter our image of the initial role-model, or indeed if we have to act in a manner inconsistent with that model.

It is our roles which give us our social identity and deprivation of role can lead to social deprivation. The British sociologist George Brown puts it thus:

⁹¹

Sec Stevens, 1996: 342ff.

It is in the perception of oneself successfully performing a role that the inner and outer worlds meet and internal and external resources come together. (McGrath, 1992:32)

Individuals invest a great deal in their social roles. If we are facing threat or challenge within any of our roles then that affects not only the performance of our other roles but also our whole sense of identity and well-being. We shall consider the implications of this for ministry later. Equally as individuals we place expectations upon others with regard to their roles. For example, if we saw a policewoman we would expect that if we were being mugged that she would assist us - that she would meet our *role expectation* of her. Uncertainty and dislocation is created when the expectations which a role is anticipated as fulfilling are not met, or when the expectations anticipated of a role are either unknown, contradictory or inappropriate.

One of the key thinkers in terms of role and its relationship to self and identity has been Goffman(1959). He suggested that the individual had a sense of identity which was a relationship between, what he called the '*inner space*', the *virtual self* which was made up of the roles and status we have amongst others in society and our *real* or *actual self*, the person we are apart from others in society.

More recently Charles Handy, writing from an organisational perspective, points out that although our understanding of the self-concept is vague, the roles we take on in life are determined by it and in turn influence our self-concept.⁹² He argues that an individual constantly seeks to enhance his self-esteem or self concept through seeking psychological success in the roles they occupy and in the way they fill these roles. At the heart of who we are or who other people think we are, are the roles which we perform in life. This is central to the problem of identity. Handy suggests that one of the effects of modern culture is to make a lot more roles available to us, but as he notes:

Role variety, role opportunity, role diversity are no doubt desirable, but they bring in their train complexity and uncertainty, insecurity and strain.. problems of combining the work role and the family role, the career role and the social role. The individual is the crunch point in all these pressures. (1993:61)

Role ambiguity frequently results where there is uncertainty over which role a

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See Handy, 1993:56.

person should occupy at a given time. Handy argues this is not necessarily bad because shaping one's own role is a freedom many seek, but it can lead to lack of clarity, confidence, irritation, insecurity and anger on both the focal and role set. It will be suggested below that there is evidence of this within the practice of ministry. There is also a risk of role incompatibility, which :

results when the expectations of the members of the role set are well known but are incompatible as features of the same role.(1993: 65)

Equally there can be role conflict and role overload:

Most people can handle some role conflict. That is a collection of roles that do not precisely fit. There comes a time, however, when the number of roles that one person has to handle becomes just too much.(Handy,1993: 67)

Again the case will be advanced below for considering that the practice of ordained ministry within the Church of Scotland is suffering from role conflict and overload. All of the above result in role stress, role strain and role pressure.

Role and ministry:

This will be discussed throughout this study but at this point it is worth noting that there are particular psychological difficulties which result if ministers are moving in and out of role without recognising the changes. Cohen comments of ministers that:

Being unaware of moving into role, they are understandably unaware of coming out of it. They genuinely do not recognise their own duality. They truly believe they are just 'being themselves', twenty four hours a day. (1993: 35)

She argues that the persona and the personality must co-exist together in order that ministers remain healthy. Cohen would like the role of the clergy to be unrelated to identity or status but purely related to function, and to one function only, that of enabler. But this distinction is perhaps too simplistic as we shall discuss below.⁹³

⁹³

See below page 338ff.

Function:

A function is a specific duty, task, responsibility, office which forms part of a role, in particular an occupational role. So in terms of ministry there are a number of functions which may include worship leader, pastor, teacher etc. Broadly there are three potential areas of difficulty and social/psychological unease which affect function. The first is when the individual performing a role is unclear about what the functions are which constitute the proper performance of that role. The second is when the functions alter or when another takes over some of the functions normatively associated with that specific role. Lastly, as with role, others within society also have expectations about which particular functions make up a role. If someone is not performing all the functions that constitute a role, or if she is not fulfilling them adequately, then this can result in problems.

Conclusion:

In conclusion it is important to bring together the concepts of self, identity and role. McCall has been prominent in developing the unity of the sense of self and identity, not just psychologically. He writes:-

The notion of identity relates to the notion of self not so much in the aspects of self as performer or audience but in the aspect of self as character. Identity is closely related to an answer to the question, 'Who am I?'; and when people are asked this question they have been found to answer predominately in terms of social positions they occupy...or in terms of social roles they perform...That is when asked to identify themselves, people name their masks (characters, personas)... Despite plural social roles, most persons sustain some subjective sense of...a degree of personal integrity.. This represents a second personal identity.(Mischel, 1977: 274)

A person then is more than the sum of their roles. There is an intrinsic sense of identity. Some psychologists try to distinguish the two by referring to personal identity and role identity. They point to the fact that if there is a lack of congruence between the two then there is the resultant danger of some form of mental illness at the extreme level and general dis-ease at other levels. This distinction is worth bearing in mind when we turn to consider the role and functions carried out by ordained

ministers and how they relate to their personal sense of self, their personal identity.

We turn now to consider the various pressures upon ministerial role and identity which have been evident in the research literature of the past few decades before moving to examine our central concern, namely the practice, identity and role of ordained ministry within the Church of Scotland today.

SECTION A:

Chapter Four.

Ministerial identity, role and function: a presentation and analysis of existing research material.

Introduction:

We have discussed above the nature of role and the potential psychological problems associated with role uncertainty, conflict, overload etc. and the degree to which role is intrinsic to both personal and occupational identity and self-understanding. Before we move to consider the specific role and practice of ministry within the Church of Scotland we shall ground that presentation within the wider framework of extant research on ministerial role and function this century.

Since the 1950s there has been a great deal of research undertaken in many contexts and denominations on the nature of ministerial role and function.⁹⁴

Arising from this research there is a general consensus that the role of the minister/priest is one which has both undergone and is undergoing considerable change and challenge. Since the late 1970s the word 'crisis' has frequently been used in descriptions of the role and practice of ordained ministry. The reasons for this are numerous and will be considered in this section through examination of particular themes in the research literature, namely:-

- i) "Crisis" of identity and departures from Ministry.
- ii) Ministerial role uncertainty and conflict.
- iii) A changing role.
- iv) Role priorities and preference .
- v) The Minister as "professional": role performance and effectiveness.
- vi) Clerical role: stress, burnout and general health.

⁹⁴

The volume of research on these issues has led one commentator to write that "no other modern aspect of the ministry has received more documentation than role ambiguity, role confusion, and role conflict" (Harris, 1977: 46)

i) **"Crisis" of identity.**

As noted above talk of crisis in ministry is nothing new. Writing from a Catholic perspective Emile Pin suggests that people "talk of a man without a profession, the perplexed profession, or the priests' crisis of identity." (1969: 25). Yet, he argues, the priestly role at the centre of the community has not existed this century in its full expression but only that this disintegration of the religious role has reached its climax in our day.⁹⁵

This crisis takes different forms depending on conceptions of ordained ministry, but there is a commonality in particular related to the disintegration of the various images which have shaped ministerial work. Growing unease as a result of changes in role have combined with changes in wider society to create a sense of role uncertainty, role conflict and in some cases a crisis of identity. To these should be added the changes within the churches which have increased and encouraged lay involvement. The minister is faced with the reality that :

There will certainly be people better able to teach, to treat the sick, and to provide welfare payments..... In almost every area of his competence, the ordained minister can expect to find himself out-gunned by his parishioners. It is not a failing in theological education that this should be so. It is perhaps a clue to what ministry should be in the late twentieth century (Little, 1988:101)⁹⁶

Leaving Ministry:

A further example of a growing crisis of confidence in ministry is evident in the growing number of priests and ministers who have 'dropped out' or given up religious vocation.⁹⁷ Ivan Illich has called them 'the vanishing clergy'.⁹⁸

Faced with what is a perceived marginalisation of the role of the minister, a process of relativism within society and the Church,⁹⁹ and an uncertainty of

⁹⁵ See also Greshake, 1988:15-16; Grollenberg et alia, 1980; de Gruchy, 1986:19.

⁹⁶ See also Wilson, 1991:340-346.

⁹⁷ Yet as Burgess, John (1995) comments there is a surprisingly limited field of research on this topic. See also Felknor, 1989:99-115; Russell, 1980:246ff.

⁹⁸ Within the Catholic Church alone it is estimated that over 50,000 priests have left the ministry since the Vatican Council. See Bernier, 1992:7.

⁹⁹ See Irvine, 1997: 68ff.

function and of theology, ministers react in different ways. Towler and Coxon suggested that some 4% of their survey in the 1970s were "maintaining clerical connections while spending most of their working lives in secular jobs, or dropping out altogether." (1979:180), although they suggest that this is a process which has become more apparent rather than a new phenomenon. (1979:181). When language such as crisis is used there is a temptation to view the past somewhat romantically. Hinton has indicated that a review of literature in the three previous centuries confirms that English parsons " have always struggled with themselves, their parishioners and with the faith throughout the generations, and that disillusionment and collapse are not modern inventions." (1994: 24)

Russell (1980) noting research during 1973-74 on the careers of 2131 students commented that nearly 12% had left the Church's employment.¹⁰⁰ His comments on departure are similar to research undertaken in the United States:-

...few left because of a crisis of faith; the majority had left either for financial or marital reasons, or because of the tensions or frustrations associated with the Church in general and the clerical role in particular. Among those who opted out were some of the recruits with the highest academic and intellectual qualifications... The level of 'opting out' has almost certainly been rising in recent years. (1980: 265)

Beasley -Murray (1989) indicates that in the period 1974-1987 some 201 ministers resigned from the 'accredited list' of ministers working within the Baptist Union of Great Britain. Of these 201, 93 would not return to ministry.¹⁰¹

These observations concur with my own limited research undertaken after the field-work for this thesis was completed. I interviewed six of the ministers who had since their interview decided to leave the ministry of the Church of Scotland. Of these six only one gave a loss of faith and belief as his main reason for departure. The other five, including one of the women interviewed, gave various reasons, including, difficulty of living on the minimum stipend; living

¹⁰⁰ He comments elsewhere that "Among those who opted out were some of the recruits with the highest academic and intellectual qualifications....The level of resignations and 'opting out' has almost certainly been rising in recent years." (Russell, 1980: 263).

¹⁰¹ Based on research by Keith Roberts. See Beasley-Murray, 1989:12.

in the Manse; the pressures associated with a 'public life' and health reasons (cited by two individuals). Four out of the six indicated that they were increasingly uncertain both about the value of their ministry and the nature and role of that ministry. One commented:

I'm not really sure that I could justify taking money to do a job which others could do much better than I could. After all I'm not a plumber, or an architect, or a fund-raiser, or an office manager. That's what I had become. So when the chance for a real 9-5 job came along I jumped at it.¹⁰²

From an Australian perspective Blaikie indicates that one of the noticeable factors in the 1970s was the increase in clergy resignations. He suggested that the main reason given for leaving was "a sense of personal and professional inadequacy." (1979:32) and that loss of faith was not a major reason for leaving. He concludes by arguing that one of the significant reasons for resignations was role uncertainty and role expectations:-

There is an obvious variety in the number of activities in which clergy engage. This requires decisions to be made about the relative importance of these activities and the problem of allocating time to them. It is clear that clergy are far from united in their conceptions of their role. ...The second area of conflict is over role expectations, particularly between the clergyman and his parishioners. (1979:34)

Whilst it is clear that all professions have a degree of drop-out,¹⁰³ what appears to be distinctive within the ordained ministry are the theological pressures which exacerbate and accentuate the stress, trauma and breakdown which affect other professionals and result in their inability to work. For many who leave the active ministry of the Church their decision is encouraged by what they consider to be a lack of any coherent theology for their practice of ministry in vastly different sociological and cultural settings.¹⁰⁴

Writing in the late 1960s John Stacey indicated that within one Methodist college over an eighteen year period since a pastor had left college there had been a loss of 18% of his contemporaries to the ministry. Stacey suggested that one of the factors in addition to role uncertainty was the theological uncertainty

¹⁰² Post Research Interview 4: 2.

¹⁰³ See Burgess, John, 1995:19.

¹⁰⁴ Within the Roman Catholic context it is argued that this has been a major factor in priestly departure since Vatican II (see O'Donnell, 1987:181)

created by the theological arguments of the 1960s and the rise of biblical hermeneutics and the lack of a clear theological understanding of ministry.¹⁰⁵

A further factor which has only received limited research is the degree to which distinct ministerial personalities may be more prone to demission or leaving ministry than others. This is a disputed area of research, although early indicators from personality profiling show a greater susceptibility to leaving the ministry on the part of some than others.¹⁰⁶

Burgess also highlights the ambiguous way in which those who leave ministry have been treated by the Churches. There is an embarrassment and a sense of failure. Someone demitting from office before his/her time, is met with embarrassed silence:

Much of the difficulty which the Church experiences in discussing dropping out lies, I believe, in this inability to distinguish in practice between failure and sin. The institutional pressures create a climate where those who fail are seen to sin against the institution, which is tantamount to sinning against God....Failure is not simply pathology, to be avoided at all costs: there may be cases where failure is not only inevitable but actually beneficial.(1995:21)

Ministers individually deal with the desire to leave in different ways. Towler and Coxon highlight some reactions to changing role and marginalisation:

The clergy show many signs of trying to escape their uncomfortable marginality. Some quit the ministry for jobs in teaching or in the welfare services, while others go half-way by involving themselves in voluntary organisations such as the Samaritans or by doing a little teaching on the side. Some try to find a specialism peculiar to the clergy in 'pastoral psychology' or 'clinical theology', or through management training courses. Some renounce their public status altogether and confine their activities to the faithful remnant, retreating to within their local church and its congregation. (1979: 54-55)

If we accept then that the primary reasons for departure from ministry are role uncertainty, role conflict and theological role uncertainty, how has this been evident this century?

¹⁰⁵

See Stacey, 1967:15-21.

¹⁰⁶

See Francis and Rodger's paper 1996. Their empirical research on 241 Anglican clergy indicated that "Over a third of the clergy indicated that they had entertained thoughts of leaving the ministry." (76)

ii) Ministerial role uncertainty and conflict.

The 20th century has witnessed a considerable change in the understanding of the ministerial role. With these changes there has arisen a degree of role uncertainty, a degree of confusion over role priority and preference and a consequential situation of role conflict or loss of role identity. In his extensive survey of research in this field Pryor has indicated that there are eight 'climates' which serve to foster role stress in ministers, all of which will be surveyed in the following work, and it shall be argued, are present within the contemporary ministry of the Church of Scotland, they are:

- (i) inadequate role-models; (ii) poor role-definition; (iii) seminary training irrelevant to most parish tasks; (iv) a variety of conflicting role expectations from the laity; (v) a multiplicity of tasks; (vi) an intangible accountability index; (vii) a lack of measurable results (viii) a rapidly changing society.. a clear set of priorities is also a need.
- (1982: 17)

In this section we shall consider the work of major commentators on and researchers of these changes, together with responses to the changes. In doing so we will accept that there is a distinction between role uncertainty and role conflict.¹⁰⁷ Both role uncertainty and role conflict lead to personal crisis for ministers, exacerbated by other factors. The uncertainty on the role of the minister in the Church of Scotland which will become evident in the results of the empirical research has to be understood as illustrative of a wider concern about role within the Church and society in general.

Role uncertainty:

Falk suggests that:

Ambiguity in the ministerial role is defined as a relative lack of norms for guiding the minister in his activities. (1963:218)

Role uncertainty results from a lack of clarity and cohesion when an individual is faced with a number of functions which combine to make up a role and is uncertain as to what constitutes an adequate combination or orientation of

¹⁰⁷

This distinction has been further developed in the context of ministerial research by Lampard (1975).

functions for an occupational role. It is one of the contentions of this study that role uncertainty is further exacerbated by a lack of any coherent theological concept of the ministerial role within the Church of Scotland.

Many of the major studies on ministerial role agree that the minister is one whose position involves him in multi-role relationships.¹⁰⁸ In this sense we cannot speak of the minister's role but rather the roles with their associated expectations of fulfilment which a minister performs. Within the context of this uncertainty, which some argue developed later into an occupational crisis, there have been attempts by empirical researchers to gather ministerial functions into clusters and to identify relative role preferences and priorities in order to assist the discovery of a coherent occupational role.

Two reservations about this research are worth noting here.

Firstly, most of the researchers on ministerial role have used a broadly utilitarian typology to both describe and discover ministerial sub roles. Yet this is only part of the equation. There are other factors which some researchers like Blizzard have chosen to ignore or marginalise in their discussion on role uncertainty. The problems and stresses resultant from multiple role-playing are an unsatisfactory sole explanation of the ministry's present distress because they fail to take account of the changing place of the religious leader within contemporary society and the resultant stresses caused by being the public and institutional leader of a marginalised and increasingly relativised institution. Secondly much of the research fails to accept or acknowledge the influence of theological factors in both determining and giving value to particular occupational roles and functions.¹⁰⁹ Gustafson argues that ministers working in diverse societal conditions frequently address issues of function and role as primary but fail to understand their role and the functions they perform in wider theological terms. He notes that this fails "to help (the minister) find a theory of his ministry... his problem comes to him because he does not know in the theological dimension what he is about." (1954:187).

¹⁰⁸

See amongst others Glock & Roos, 1961:170f, Johnson, 1970:51.

¹⁰⁹

These balancing points have been made by amongst others Falk, 1963: 213; Coates, 1965 and Hadden, 1968.

Despite these reservations on some of the research on role uncertainty and clusters, their overall conclusions are insightful and we shall return to them below.

Role conflict:

Role uncertainty is exacerbated by and in turn creates role conflict which occurs when the roles a person is fulfilling are in conflict with each other for whatever reason. Part of role conflict also involves role overload which occurs when an individual is unable to cope with the number of roles and functions within a role which are expected of him or her.¹¹⁰ In general researchers agree with Hoge and his colleagues when they indicate that:

All studies have found that role ambiguity and role conflict trouble many ministers and depress their commitment. The problem results partly from the poorly-defined role of the minister today. The Protestant ministry encompasses several diverse roles and accountability to several different groups.(1981:2)¹¹¹

Role conflict is most detectable in the research literature of the period from 1960 onwards. Writing of the role conflicts facing Australian clergy Blaikie notes the significance of the period:-

it appears that some of these difficulties have been exacerbated by the social and political upheavals, and the theological controversies, that characterised the 1960s. (1979:22)

Researchers have sought to understand what, if anything, were the factors which were specific or primary for role conflict and uncertainty within the practice of ministry.

Amongst them Mills suggests that there are three elements in role conflicts: external pressures; the pressure between internal and external norms, and thirdly the conflict between internal norms, motives and models. It is this last category

¹¹⁰ See Handy, 1993:66-68 for a discussion on role conflict. Handy underlines that most of us are able to cope with a degree of role conflict, indeed it is probably occupationally beneficial as opposed to role underload which causes lack of motivation and what he terms as negative role uncertainty. However the difficulty arises when the balance is lost and the conflict begins to overtake the performance of the roles.

which is most interesting. The lack of congruity between what a minister perceives to be the theological grounding of his/her ministry and its practical expression is significant. The minister never becomes who he wanted to be at theological college; the reality shock syndrome of the parish, the inability to relate who the minister wanted to be as a student with what he has become as a minister. These all have strong resonance with what is described in the empirical research which follows.¹¹²

Associated with this incongruity is what Mills describes as the degree to which an understanding of the minister's role is linked with the past but the functioning of that role is in the present. The minister: -

moves constantly between the ancient and the modern, between principles and practices, and between the imperatives of love and justice. (1968:13)

The minister, Mills argues, is one whose area of expertise has been eroded and because his personal and occupational "identities are necessarily linked to his religious identity... all three stand or fall together." (1968:13) Whilst the full force of Mills' observation may not be wholly valid the inter-relationship and the mutual health of the three is important.

One of the most significant pieces of research into the external pressures behind role conflict for the clergy is the work undertaken by Joseph Fichter (1966). Identifying nine traditional roles for the Catholic priest he argued a thesis that at the heart of clergy role there is an irredeemable conflict between conflicting role demands and needs. He perceived the minister as caught in "a crossfire of the essentially bureaucratic norms of his superiors, the professional norms of his peers, and the popular norms of his parishioners." (quoted in Mills, 1968:13). Dewey (1971) arrives at a similar conclusion, identifying two areas of role conflict; the first with the expectations of the audience, which for a clergyman would be the congregation, presbytery and colleague; the second because what is expected of him in one role situation is not the same as in another. Dewey suggested that of central importance was the way in which the self-role of a

¹¹¹ See also Jud et alia (1970).

¹¹² For the influence of motivational factors in vocation and the concept of ideal role in

clergyman related to the other roles which he performed, his social roles.¹¹³

iii) A changing role.

Intrinsic to the above descriptions of role uncertainty and role conflict are the changes which the ministerial role has undergone this century. These changes have both contributed to and been affected by role uncertainty and conflict. An examination of these through the work of empirical researchers and writers is therefore useful at this point in our discussion, although a full description is beyond the constraints of this work.

There has been general agreement that the key element within role uncertainty was the continuing secularisation of British society which created doubt about the role of the ministry.¹¹⁴ Others have also indicated an associated trend of bureaucratisation within the churches.¹¹⁵ Further consideration will be given to the nature of sociological change in Scottish society below.¹¹⁶

Bryman quotes research conducted in 1985 on a national sample of Anglican priests who when asked to list in order of seriousness some 39 potential problems for the church in each clergyman's area, indicated that

'secularisation of the surrounding culture and people' was the third most frequently mentioned item by 42% of the respondents. In addition 'feeling of irrelevance of the church to the world around' was mentioned by 38%. (1996:46)

Towler and Coxon, writing about the Anglican clergy, indicated that the monopoly on specialist skills, often marked out as a sign of a distinctive profession, has been gradually eroded this century both by the greater participation of the laity and by increased educational standards. The clergyman has become, they write:

a 'jack of all trades'. He occupies a unique position but the unique position has nothing to do with unique skills, or even with unique competence....As a result the clergyman finds himself marginal to

¹¹³ training see below pages 168ff
See Dewey, 1971:29.

¹¹⁴ Towler (1969) is the key presentation of this thesis.

¹¹⁵ See Ranson et alia, 1977 passim.

¹¹⁶ See pages 129ff

society. (1979:53-4)

Also writing within the British context, Hornsby Smith investigated the changing understanding of the clerical role within the Roman Catholic Church in the early 1980s. His research, which remarkably is one of the few pieces of empirical research undertaken on the role of the Catholic clergy in Britain,¹¹⁷ showed the same pattern of strain and conflict within priestly role as for other denominations. One of the reasons he cites is a paradigm shift in the role of the priest:

from the sacred and mediatorial paradigm priesthood to the competing quasi-democratic, secularised paradigms of the present day... from orthodoxy to orthopraxis... and involves a shift from the sacred model of the priest as someone set apart from the world to a new 'stress on the priesthood as a co-responsible ministry of service. (1984:161)

In addition he suggests that at root there is a loss of the traditional functions of the priest which has increased since the development of the Welfare State resulting in the further marginalisation of the priesthood.¹¹⁸

It is the loss of role and a clear functional role within society, and some would argue, within the Church which sociologists, like Bryan Wilson(1982), would suggest is *the* fundamental change in clerical practice this century, particularly since the post War period. There may be some dispute however as to the extent of this marginalisation.

Some, like Irvine, have argued that the minister is fighting a battle for relevancy not only within society but also within the Church itself.¹¹⁹ Others like Greenwood are more sanguine about the continuing influence of the clergy particularly at local level. One is tempted to suggest that such optimism may be more appropriate for a rural environment than an urban context. We shall consider below whether Greenwood's observations have validity for the Scottish context. He writes:

despite the general judgement of sociologists and journalists, particular

¹¹⁷ "One of the difficulties we have is the sheer absence of research materials on the role of the priest." (Hornsby-Smith, 1984:157)

¹¹⁸ See Hornsby-Smith, 1984:159. The role of the Welfare State in encouraging marginalisation of the clergy by taking over traditional pastoral roles is also treated by Stacey, 1967:24 with regard to Methodism.

¹¹⁹ Irvine writes convincingly in depicting a ministry marginalised by the societal irrelevance of the Church and also a ministry made increasingly irrelevant within the lives of the congregation. (1997: 67-70)

clergy in their locality were on the whole regarded with affection and respect as perhaps the only local people who were interested in the welfare of the entire neighbourhood...especially before pastoral re-organisation began to take its toll, clergy were available to the sick, the mentally ill, those in need, the very young and the elderly.....through the rapidly changing society of the twentieth century, the Church of England offered to many communities and individuals a vital sense of stability and moral integrity. (1995:35)

Not everyone is however agreed that there is complete validity in a perceived irrelevancy. James Dittes presents a thesis that there is much which is positive to be found in the general accusations of irrelevancy, unreality and preoccupation upon administration. He accepts that ministers often feel sidelined but suggests that this is partly because the nature of the ministry is that the minister is someone set apart, which may make them feel 'set-aside' and that the ministry may have a greater social relevance than sociologists are tended to credit it with.¹²⁰

There is a similarity here with research recently undertaken in rural England by Davies et alia (1991) which indicates that despite the decline in numbers throughout this century the clergy are still in the 1990s statistically more likely to be available and used by people in situations of need than social workers, solicitors or the Citizen's Advice Bureau.¹²¹

Changes in role within ministry are not always, however, recognised within the Church. An example of a comparatively recent conception of ministerial role is evident in the Archbishop of Canterbury's Lent Book of 1977. Written by Lesslie Newbigin, *The Good Shepherd: Meditations on Christian Ministry in Today's World* encompasses the breadth and range of Christian ministry yet its perspective on ministry is extremely traditional, giving a mere nod to the sociological and ecclesiastical changes in the United Kingdom.¹²² It also evidences a very traditional conception of the Church and her relationship to and with society, grounded in the image of the pastor as the good shepherd, the author asserting that despite all the unpopularity and scepticism about preaching

¹²⁰ See Dittes, 1967, 43.

¹²¹ See Davies et alia, 1991: 2ff.

¹²² It has chapters dealing with preaching Christ; leadership in the Church; pastoral discipline; pastor as evangelist; mission to industry; pastor as student; equipping the saints; youth in the Church. etc.

that it is still the chief task of ministry:-

Nothing is more fundamental to our ministry than this.. We have to preach Christ. That is really our only business in the pulpit. (1977: 24)

Despite such, not wholly infrequent examples, there is a general consensus that the ministerial role has changed in this century resulting in feelings of role uncertainty and conflict which led writers and commentators in the late 1970s and 1980s to begin to use words such as crisis to describe these feelings.¹²³

iv) **Role priorities and preference:**

We turn now to consider some of the key studies on ministerial role preferences and priorities. This is an important field illustrating as it does both the sense of uncertainty and conflict within a changing role but also giving insight into the areas of stress and potential burnout. We have indicated the consensus that clergy perform a number of roles. There is however no consensus as to their characterisation or relative priority.¹²⁴ This is evident in the existing research, although there are within the denominational and cultural diversity expressed here a degree of consensus and similarity that makes examination worthwhile.

Perhaps the most influential contribution in this field has been the work of Samuel Blizzard. He suggested that the 'dilemma' of the minister was that he was forced by external pressures to spend his time performing a number of functions which he valued least and felt least prepared to do well.¹²⁵

In his most significant research Blizzard (1956b) surveyed 690 clergymen on the relative importance, effectiveness and enjoyment in terms of each of their roles. He pointed out that the clergyman plays both occupational and non-occupational roles- citizen, resident, family man - all of which are subservient to his master role as clergyman. Arguing that each minister has an idea to which he is working towards in his professional ministry – "*his integrative role*"

¹²³ In the English context Bryman notes that these were expressed by the writer to the preface of Crockford's Clerical Directory who wrote of 'a crisis of confidence in the hearts of many ordained ministers who work hard but are not sure that it is work they should be doing.' (p.xxii)." (Bryman, 1996:46)

¹²⁴ See Francis & Jones, 1996: 66

¹²⁵ Cf. Gustafson, 1965.

(1958:379). Blizzard identified fourteen such roles, including the general practitioner with no strong role dominant; the believer-saint; the man of faith for others to follow; the scholar; the evangelist; the liturgical; Father-shepherd role; inter-personal relations specialist; the parish promoter; community problem solver; educator; sub-cultural specialist; 'lay' minister; representative of the church at large and the church politician.

There are weaknesses with Blizzard's approach not least the fact that his methodological grounding for distinguishing such roles is unclear - a mixture of which roles ministers mentioned and which roles they had not mentioned as frequently. The degree to which ministers either consciously or otherwise distinguish their roles in this manner is also debatable. Nevertheless Blizzard writes: -

This analysis suggests that four integrative role patterns are primary for almost two-thirds of the parish ministers studied. These role patterns are oriented to the world of people rather than the world of ideas.
(1958:380)

These role patterns (or clusters) he determined to be made up of six roles, those of the administrator/ organiser, pastor, preacher/ teacher and priest.¹²⁶

Blizzard's work on these role clusters remains important and has been used by Coates and Kistler (1965), Mills (1968), Jud et alia (1970) and within the British context by Towler and Coxon (1979). Blizzard asked respondents to list in order these six roles in terms of effectiveness, importance, enjoyment and time spent on them. The 'minister's dilemma' he described as the disjunction between the roles the minister enjoys and those in which he is actually forced to spend time. He suggested that the greater the disjunction between personal enjoyment and external demand, in terms of these roles, the lower the satisfaction felt by the minister.

Other research studies on ministerial priority and role conception have been equally important:-

Hiltner (1969) identified the key ministerial roles as those of preacher; administrator; teacher; shepherd; evangelist; celebrant; reconciler; theologian; discipliner.

In the early 1970s, following extensive research in the United States, Ronald Lee defined the practice of ministry under four categories:-

- (1) the minister as a guarantor of continuity, (2) the minister as a celebrator of change, (3) the minister as a negotiator of structure, and (4) the minister as a facilitator of meaning. (1972:33)

Though using Blizzard's broad typology, Lee argued that, as a result of major changes within American culture during this century, parishioners and ministers no longer have clearly defined expectations of one another.¹²⁷ Recognising diversity of role and role expectations he suggested the need for a dynamic conception of ministry, concluding by arguing that the new roles he proposed for the clergy cut across the traditional roles which within a culture of constant change "focus far too heavily on what the minister does and not enough on the effect of what he does on the lives of those to whom he ministers." (1972: 39)

Hoge and his colleagues (1981) used Blizzard's typology more recently in an investigation of role issues among 667 clergy in the Chicago area, though they concluded that the system of role preferences was only moderately predictive of vocational commitment.¹²⁸

Another denominational survey conducted in the late 1960s by Pusey and Taylor noted that the minister had been variously described by practitioners as "an ecclesiastical mechanic", an 'institutional promoter', a 'moralistic entertainer', 'paid gigolo', 'spiritual baby-sitter', 'grave digger's helper.'" (1967:37) In other words, they confirmed a radical uncertainty in the self-understanding of the ordained ministry at the time.

Within a more Reformed context, although American, Niebuhr in his history of

¹²⁶ See Blizzard, 1956a.

¹²⁷ For a discussion on the nature and influence of congregational and community expectations on the practice of ministry, see below page 247ff.

¹²⁸ See Hoge et alia, 1981: 15ff.

ministry indicated the changes which have affected the centrality of the preaching ministry within the Reformed tradition including an increased emphasis on the pastoral role; the dramatic rise in administration; even changes to church architecture - have all served to marginalise preaching. The preacher has to be an all round man.¹²⁹

There has been a relatively limited amount of research on role preference and role understanding in Britain.¹³⁰

Daniel's research into the attitude of 96 Anglican clergy in Greater London in 1967 suggested that some 53% of clergy regarded 'pastor' as their key role cluster, followed by priest, preacher, teacher, organiser/administrator.

Ransom, Bryman and Hining (1977) using similar methodology re role clusters discovered in their research the primacy of the role of pastor followed by celebrant, preacher, counsellor, leader, administrator, official/representative.

Another significant piece of research has been that carried out by Bryman and his colleagues (1971) and Bryman(1985) himself revisiting his earlier research. The projects investigated role preference within the Anglican, Methodist and United Reformed churches in England and Wales. Using a methodology similar to Blizzard's they asked respondents to rank their roles in relative importance. In his restudy in 1985 Bryman notes that for Anglican clergy the pattern has not changed significantly and for Methodists there is a sign of a lower priority for the role of preacher and a higher rating given to that of celebrant.¹³¹ For both there is evidence of a "diminution of the importance of the counselling task." (1996:47). The full list in order of priority is for the Anglicans(both times) pastor; celebrant; preacher; counsellor; leader; administrator; official and for the Methodists (1971) pastor; preacher; counsellor; leader; celebrant/official(=); administrator and (1985) preacher; pastor; celebrant; counsellor; leader; official; administrator.

Bryman wonders whether the increased role of liturgy and the eucharist within Methodism is as a result of ritual being evidenced as most closely related to the

¹²⁹ See Niebuhr, 1956: 62ff.

¹³⁰ See Bryman, 1996:42.

¹³¹ These findings are interesting when compared to the emphasis on the increased celebration of the sacrament of communion in my own empirical study. See page 227 ff.

minister as specialist. Is it an indicator that ministers are increasing involvement in functions where they are evidently the 'experts'?¹³²

Bryman's (1971 and 1996) research is consistent with that of Blizzard and of Jud et al (1971) in the low priority which is consistently given to administrative work. He also notes a survey by Heald and Rhodes in 1986 which indicated that " 'the amount of administration' was the most frequently cited of the 39 problems facing clergy (mentioned by 53%)."(Bryman, 1996: 48)

John Tiller (1983) suggested that there were nine roles (in order): leader, pastor, focus of the community, public spokesman, guardian of the tradition, professional minister, enabler of laity and church leader. Tiller sought to advance the debate with regard to the professionalisation of ministry and his strategy for the future of the ministry within the Church of England suggested an end to what he termed as the 'general practitioner model of ministerial roles and in its place he suggested the need to develop specialist ministries in order to develop the individual gifts of ministerial practitioners.¹³³

Another key survey on clerical role in England was the work undertaken by Towler and Coxon. Their research was an attempt to discover what were the clear functions which the priest alone possessed and in so doing they used the Blizzard typology. Their main contribution to the debate was in relation to whether or not the ministry could be considered a profession or not.

Andrew Windross in 1973 conducted a survey of Anglican ordinands again using Blizzard's typology (though altering the terminology). His results indicated that in order, 51% thought of ministry by using an 'enabler' model of ministry, 37% with a 'minister' model (preparing and preaching sermons), and 12% with a celebrant model.¹³⁴

Anthony Russell agrees with the general research consensus that the pastoral role is dominant in Anglican ministry yet he is concerned that the reduction in the number of clergy together with the increased significance of administration

¹³² Bryman quotes part of Aldridge's suggestion which we shall consider below that: "'In a secular society, liturgical praxis is the only area in which clergymen exercise a largely unchallenged professional expertise.'" (quoted in Bryman, 1996:48).

¹³³ See Tiller 1983, 110 for a fuller treatment of his proposals.

¹³⁴ This research was used as part of Anthony Russell's work in ACCM (1976)

has reduced the time available for a pastoral function which the clergy consider to be their key role. He detects a sense of estrangement from what they consider they were trained to do. Blizzard's dilemma, therefore, still seems to have contemporary resonance.¹³⁵

In all the surveys recently made of the clergyman's attitude to his work, it is consistently recorded that the clergy accord very low levels of significance to administrative and organisational activities. ...Yet the clergyman...is compelled to devote an increasing proportion of his time to administrative functions. (Russell, 1980:279)

Research undertaken by Francis and Rodger (1996) developed another list of roles following discussion with clergy, namely administrator, celebrant of sacraments, community leader, leader of public worship, pastor and counsellor preacher and teacher.

Their detailed questionnaire was sent to 241 male priests in one rural diocese resulting in a 76% response. This survey differed from the rest in that it attempted to use the Eysenck personality model to assess the influence that personality had on role choice/ prioritisation and concluded that variations could be shown to be the result of different personality profiles, although there was a general degree of consensus overall. They conclude that their returns :

make it clear that the highest priority is given to the two roles of celebrant of sacraments and pastor and counsellor...placed lower on the list of role priorities are the three activities of leader of public worship, preacher and teacher...Placed at the bottom .. are the two activities of administrator and community leader. (1996: 70)

Distinctive research on ministerial role and function within Scotland has been almost non-existent until the research in the late 1980s on the concept of isolation by Andrew Irvine. He argues, in line with similar findings elsewhere, that increasingly the minister is involved in an administrative and bureaucratic role. His survey in 1987 found that some 27% of respondents

felt that their role was more one of executive director than pastor. An additional 14% moderately concurred with this, while 9.5% strongly felt this to be the case. The role of the pastor has changed from one of spiritual leader to one of managing director, once again a task for which little formal training is provided. Many people in the pew are often better trained in this capacity. This leaves the minister in an uncomfortable position of being accorded responsibility although often

the least capable of fulfilling it.(1997:74)

Conclusion:

Gustafson has warned that to concentrate solely on perceiving ministry as functional is dangerous, a balance is required:

no dogmatic ordering of the functions of ministry can be valid for all time. Rigidly to structure the role and functions of the ministry is to ossify them and ,consequently, to render them relatively functionless in relation to society... On the other hand to have no self-conscious ordering of the functions is to lay the minister open to susceptibility to all the idiosyncrasies and ideologies of the particular groups to which he is called to minister.(1954:188)

Intuitive responses, though they may in many ministers manifest a lack of conception of their role, in a disciplined ministry can be more godly than many rational ones... (1954:191)

Lampard records the thought of one sociologist who suggested that “a minister is perhaps modern society’s equivalent of an alchemist or a charcoal burner in a technological society.” (1975:65)

The role of the minister has undoubtedly changed in society. Yet it would be erroneous to suggest that in this the ordained ministry is alone; all roles within society change - the problem would appear to be that ordained ministry has failed to or has been prevented from recognising this fact.

Yet, as has been indicated above the changes in society themselves bring with them tensions for those who seek to minister in new ways. The need to be relevant has been alluded to, although as Irvine has written the quest for a new identity in a changing society and yet within a traditional institution brings with it particular strains and tensions especially when status within society is equated increasingly with role:

The movement from high status with low pay to low status with low pay is a change difficult to cope with. The identity of both Church and clergy has been affected by the trends of the transition.....This striving for an identity or a ‘new’ identity is a primary source of stress.(1997:63-64)

That search for new identity is largely ignored within the existing research, with the exception of Irvine’s own work. For whilst the extensive literature on role uncertainty and role conflict recognises the importance of the issue of

ministerial self-understanding it is still essentially an examination of function and deals with the minister in essentially functional and occupational terms. Though admittedly there is, as Blizzard notes, a degree of perspective to be added here:

The ministry is a free profession with diffuse role definitions in a voluntary institution. Diversity of role performance and lack of clarity in role expectancies is to be expected.(1956b:15)

In general there is considerable role uncertainty, role conflict and lack of clarity in relative priorities for the clergy evident in research material. Stacey expressed this some thirty years ago as the greatest frustration facing ministers:

But surely the greatest frustration of them all is that when a minister, in some moment of retreat or reassessment turns from the trials and disappointments of his ministry to ask the basic question, 'What then is a minister?', the Methodists, not unlike others, are unable to give him a clear and satisfying answer.(1967:34)

'The minister is increasingly a person who senses that their work does not touch the reality of the structure of life and society. The clergy, " feel like people who help the wounded but are unable to stop the war." (Nouwen, 1978:70)

The crisis facing ministry is summarised well in the Epilogue of a key study into the ministry of the Church of England:-

So the ordained ministry is decidedly an occupation in flux. The parish priest..occupies a frontline position in an organisation whose secular relevance is questioned from without and whose traditions are threatened from within. This prominence at the same time makes him particularly vulnerable because he is the person who most actively experiences the frustrations of the Churches' questionable relevance to the modern world.....In response .. he can choose inter alia to redefine the nature of his ministry. He can seek to make it 'relevant', either by leaving the ministry and moving into one of the 'helping and caring' professions, or by redefining the nature of his ministry qua clergyman or whatever." (Towler & Coxon, 1979: 245)

v) **The Minister as “professional”: role performance and effectiveness.**

The issue of the professionalisation of ministry and ministerial practice is closely related to role uncertainty, conflict and role change. Anthony Russell in *The Clerical Profession* (1980) has carefully documented the changing social status of the Anglican clergyman in England, arguing that the social changes of the 19th century led to the professionalisation of the position of the clergy.¹³⁶

These social changes were exacerbated by the attempts made by both the Evangelical and Tractarian Movements to define the Church, which for Russell, resulted in moving the clergyman's role in the direction of professionalism. It brought with it an emphasis on competence and knowledge, replacing the dependence upon income and social class of the preceding century. Russell then develops this thesis through an examination of the priest's changing role in worship, as pastor, catechist, clerk, legal officer, almoner, teacher, health official and political involvement. Within this century Russell points to a continuing decline in gentility and an increase of emphasis on knowledge, skill and training, a rise of meritocracy.

Whilst it is perhaps untenable to suggest that the ministry of the Kirk has ever been as socially stratified as the Anglicanism evident in Russell's study, his emphasis on the development of the 'skilled gentleman' ideal is nevertheless evident in the Scottish context and elsewhere.¹³⁷

A True Professional?

Since the Second World War the rise in the understanding of the minister as a professional has been not insignificant, with a number of studies concerned with whether or not a minister can be considered as a professional or not. A full evaluation of the literature is not possible here but we shall note some of the major movements and thinkers in this field.

There has tended to be an unspoken assumption that ministry is professional or at least a profession, although some have wanted to question these assumptions.

¹³⁶

See especially, Russell, 1980: 28-53.

¹³⁷

See Campbell, 1985:32.

Within the British context there has been a growing acceptance, at least as Russell has argued in the case of the Anglican clergy, that the clergy are a profession and this has been increasingly reflected in training and education.¹³⁸

One of the major writers on the concept of the religious professional is Joseph Fichter. In attempting to discover what is meant by the term professional, Fichter suggests that there is a relationship between the terms vocation, calling and profession as describing:-

occupational situations in which the person's work is felt to be his whole life. He identifies with his work as a burden and feels an obligation to be especially good or proficient. The person who feels that he has a vocation tends to be enthusiastic and conscientious about his work. This in general marks the difference between one who is completely dedicated about his calling, as compared to one who looks upon his occupation mainly as a means of livelihood. (1960:91)

Fichter argues that the religious professional is fulfilling a broadly functional role and therefore can be compared with the various occupational roles studied by social scientists. He is uncertain as to whether this vocational role is primarily that of a profession or that of a functionary, though as it can be analysed as a full-time occupation, for which recruitment and training are required, "it is as logical to say that 'religion is an occupation' as it is to say that politics, or the army, or the law is an occupation." (1960: 92)

Together with Gannon (1971), Fichter recognised that one of the difficulties of being professionally religious was that the occupation demanded "a conglomerate of roles" (Gannon, 1971:68). Fichter's research indicated that some 89% of the priests he interviewed felt that the priesthood was unattractive because men found other more 'secure and defined' professions more attractive (1968:68). As another prominent writer in the field has commented with regard to the ministry "the work is often considered trivial, aimless, mad, without effect." (Glasse, 1968:13)

It is partly as a reaction to such uncertainty of role that there has been evidenced an increased emphasis on the professional nature of the minister. This is summarised by Gannon who argues that Fichter and Glasse have suggested that:

If the clergyman has not already done so, he should begin to interpret

¹³⁸

See Bryman, 1996: "Certainly there is evidence of continuing interest in the professionalisation of the clergy." (55).

his role as 'professional', and his actual performance should manifest the competence of a professional; and in his relationships with superiors and laity, the clergyman should be treated as a professional in terms of the expectations and demands made upon him. (1971:69)

This general statement is indicative of the literature of the 1960s and 1970s. What is not clear and where there is no discernible consensus is the nature of such professional understanding. Glasse argues that too great a concentration has been paid to ministerial 'calling' and status and more concentration needs to be given to the question of how one achieves excellence and exercises responsibility as a minister, to the attributes of competence and responsibility. The pastor is expected to command authority as a result of his skill and not by his position in a religious institution:

Thus both Fichter and Glasse suggest that, if clergymen would only define themselves as professional, they would cease to perform the routine chores of job-holders and begin to develop expertise in limited spheres of activity. While the development of expertise in one of several areas (e.g., marriage counselling or education) does not exclude performing other functions such as liturgical leader or preacher, it does mean that the minister develops expertise in one particular area and this expertise becomes the basis of both his service to the community and his professionalism. (Gannon, 1971:70)

Gannon concludes that there has been a general assumption that there is such a thing as a clerical profession. However he argues that assumption is not a sufficient basis on which "to posit failure to define one's role as a professional or to perform one's job in a professional manner as an explanation of the role conflicts and occupational problems of the clergy" (1971:69). He argues that on the basis of empirical evidence available to him that professional status for the minister cannot be assumed.

The present writer would argue that there is much to be gained from Gannon's thesis that the term professional has to be re-invested with some of its original emphases if it is to be applicable to Christian ministry, particularly in light of the nature of role uncertainty evident in the study described later. Gannon suggests that the clergyman's profession needs to be viewed as extrinsic to ministry:

a man is a priest or minister and then attains professional status through his occupation in another, if allied, area. There seems to be three

advantages to this...Firstly this view recognises the ministry as a unique status position (a position 'in society' but not 'of society')...Second this position sees the ministry or priesthood to be a quality of the person, not of an occupation. 'Priest' or 'minister' is above all something one is , not something one does; thus an existential, not an essential, explanation is demanded. Third, to view priests' professionalism as extrinsic to priesthood has the advantage of recognising the opposing and perhaps irreconcilable pressures of professionalism and the religious commitment demanded of clergy.(1971:76)

The other two major responses to the debate about ministerial professionalism has been on the one hand to attempt to re-invent¹³⁹ or re-invest the term and on the other to disagree that ministry is professional.¹⁴⁰

Undoubtedly the term professional finds its roots in a much wider conception than the narrow definitions of management theorem. Campbell in discussing ministry and professionalism reminds his readers that the root meaning of *professio* is a vow, a public intent, a declaration.¹⁴¹

The dangers of professionalism in ministry:

Alongside an increasing emphasis on the professionalisation of ministry and the necessity for competence and expertise, some authors have both highlighted the dangers and difficulties inherent in such developments.

For good or ill the ordained minister is a representative figure. The lines splitting person and occupational roles are not as clearly separated as they are in other 'professions':

Rather, the sort of person the ordained minister...appears to be to those who are seeking help always affects the quality of help that is received....ministers carry both the burden and opportunity of being symbolisers of value. They are expected to embody the ideals for which their profession stands.(Campbell,1985:33)

Despite this Campbell argues that the symbolic non-rational elements of professionalism need to be counterbalanced by the rational, functional elements.

¹³⁹ Jarvis (1975 a, b) argues that the ministry is a 'semi-profession'. He advances the concept of ministry as *status* rather than as profession or occupation.

¹⁴⁰ Towler and Coxon believe the ministry is professional "only in a sense long, long extinct"(1979: 51).

¹⁴¹ See Campbell, and also Messer, 1989: 77 for a development of this thinking.

The rise of the professional as an accredited, trained expert has affected theological education in particular. The traditional Scottish broad liberal education in classical disciplines has had to deal with an increased emphasis on professional skills - preaching, pastoral care, education.¹⁴²

The minister as 'a man of learning' who picked up his skills on the job is being replaced by the model of the modern professional - carefully selected, methodically trained, and tested for competence before accreditation by the professional group. (Campbell, 1985:33)

In developing such professionalism Campbell encourages avoidance of the pitfalls of the representative figure, arguing for the 'affective neutrality' of the professional pastoral ministry to help the client and the pastor's well-being, as well as in the role of the minister as preacher, worship, administrator and organiser:

All these functions seem to benefit from the skills and emotional control derived from training and experience, which characterises professional work in other contexts. (1985:34)

Although he agrees with Glaspe that the attributes of the professional belong in the ministry and lists five characteristics which the ministry shares with other professions - education, skill, association with an institution, responsibility and dedication - Campbell also suggests that the historical changes facing ministerial role may lead one to disagree with Glaspe that the future of the ministry is in its professionalisation, commenting

The more affective ministry could be one that eschews the attribution of professionalism. (1985: 36)¹⁴³

In addition to changes in training brought about by an emphasis on professionalisation, Russell also evidences a tendency for functions to contract into an essential core number of functions which are identified as the professional role. There is a temptation therefore for the professional to concentrate on these core functions at the expense of others which are

¹⁴² Cf. Whyte, 1973 and also the relevance of stressing the professional training of ministry (particularly in counselling and pastoral care) in MacDonald, 1975.

¹⁴³ Campbell's thesis is similar to that presented by Aden (1969) who argued that the minister's sense of professional competence was threatened by unacknowledged changes in the social context, a denial of limitations, and a perceived loss of authority within the ecclesial setting.

considered less significant.¹⁴⁴ Associated with this there has been a professional movement towards corporate practice and greater specialisation and expertise in relation to these core functions, as evident in medicine. The reduction of ordained ministerial functions to a more limited core is not in itself disadvantageous providing that such a reduction equates with the expectations and needs of the professional and his/her 'clients'.

This reductive and contractive concept of the professional is also highlighted as a concern by Cobb who is critical of the emphasis in the Church on a 19th century model of the professional (the theory-praxis model) which has affected and resulted in clericalism. He argues that the acceptance of such professional models for the ministry have damaged the Church's conception of a professional role and ultimately "leads to inauthenticity." (1988:26).

At the same time as the increase in perceiving ministry in essentially professional terms there has been a related loss of that professional identity. Card suggests that a highly professionalised society has increased the marginalisation of the ordained ministry because the ministry, despite its internal attempts, is not perceived as being professional by other professionals.¹⁴⁵ Indeed there is a temptation that ordained ministry tries to develop a false professional identity in order to clarify an uncertain role:

Is it just in the gaps that our more professional society cannot and will not cover...? Is he a kind of clergy of the gaps...? Or does his distinctiveness lie in the fact that he does what others do but on a another level, in some different quality of life? (Card, 1988:22)

Another significant strand of concern about the increased professionalisation of ministry is the recognition that whilst the practice of ordained ministry can be performed professionally in essence the ministry/priesthood is not a profession. In this discussion writers such as Edwin Friedman (1985) and Henri Nouwen (1978)¹⁴⁶ have argued that self-definition is more important for spiritual leadership than expertise of all kinds. They have attempted to argue that

¹⁴⁴ See Russell, 1980:275.

¹⁴⁵ See Meylink & Gorsuch (1996)

¹⁴⁶ In addition writers such as David Cockerell, 1989 have sharply criticised the activist nature of professional thinking on ministry. In Cockerell's case he has suggested that ministry is essentially a task of listening, envisioning and waiting using the concept of attention in Simone Weil's work. (esp. 33-35)

ministry is more than an acquisition of certain skills and abilities. A point reiterated by Rolhesier (1994) who with regard to the effects of narcissistic culture related to the inability of people to enter into a contemplative dimension to life, suggests that pragmatism leads to the concept that value lies in achievement and that this results in our taking our sense of self worth from what we do rather than from who we are, especially dangerous for those who are clergy:

In a pragmatic society doing counts for everything, being counts for nothing. ...the achievement of professional goals takes precedence over family life, personal virtue and leisure.(1994: 32).

Nouwen, like many recent writers,¹⁴⁷ seeks to arrive at a balance between perceiving ministry as a profession and a spiritual activity. He seeks to build a relationship between increased professionalism and spirituality, concerned as he is that ministry is in danger of degenerating into "a form of clerical manipulation"(1978:xiii). Whilst indicating that the priest must be aware of his role in order to communicate that to another he seeks to affirm that "the core of ministry ..is not skilful practice but reverent contemplation." (1978:61). He emphasises that the work of ministry must be professionally competent and yet must equally go beyond the demands and expectations placed upon a professional:

The minister who cares for people is called to be skilful but not a handyman, knowledgeable but not an impostor, a professional but not a manipulator.(1978: 65)

Nouwen is not alone in indicating the particular difficulties which face religious professionals as a result of this close link between role and function and the personal being of the minister:

Religious professionals may be at particular risk from the blurring of role boundaries. .. are ministers of religion always in role to some degree? Is de-roling ever permissible?
.. (there is)the ancient notion that no professional is ever off-duty because 'all professional roles minimise the distinction between person and occupational role. In The Personal Service Society Paul Halmos explains that the reason such professionals never feel off duty is that 'personal service professions... are excepted to embody the ideals for which their profession stands.. the demand to be a living symbol elevates the individual to an unrealistic, and often intolerable, heroic

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See Guiver et al 1993: 113-114.

level.”(Cohen, 1993:35)

Another expressed difficulty with the emphasis on the professional nature of the ordained ministry has been the perception that it only enhances the divide between the ordained and the laity. This led ACCM to indicate that for their purposes within the Church of England “the word ‘profession’ and even more ‘professional’ is not one that is easily or happily used in the Church” (1983: 5).
148

Associated with the concept of the rise of professionalism in ministry has been what has variously been described as a bureaucratisation or managerisation of the Church’s ministry. The increase in the administrative and managerial roles of parish ministers has already been noted. In addition an associated emphasis upon management as a model for ministry has increased.¹⁴⁹ Perhaps the most tangible indication of these developments has been the increase in Codes of Conduct within denominations relating to all manner of issues and the increase in discussion on appraisal and examining ministerial effectiveness and performance.¹⁵⁰ The former Archbishop of Canterbury addressing the issue of theological education indicated that he was

not very happy with the notion of the professional clergyman if this is interpreted merely as the acquisition of skills or expertise. I dislike the way in which we have tended of late to settle for ‘managers’ as a sort of model of ministry... the clergyman helping the laity with their enthusiasms, like a sort of ecclesiastical Butlin’s Red Coat. (ACCM, 1987: 15)

Not unrelated is the particular difficulty which ministers face because of the nature of their work, which Russell describes in the context of modern society as in a sense “non-work”. “The clergyman does not possess skills in the sense in which the term is used in modern society.” (1980:281)

The minister is considered as working only on Sundays or at times when other people are on holiday or are not working. The sense of ‘non-work’ creates

¹⁴⁸ Nevertheless later in that same report they suggested that in the future the Church “is going to need for its professional ministry people of an increasingly high calibre.” (ACCM, 1983: 45).

¹⁴⁹ This is most evident in the consultancy model for priesthood advanced by Wesley Carr (1985) and in the work of Peter Rudge (1968). See also Bennett (1988). Irvine, 1997: 13 is critical of this tendency.

¹⁵⁰ John Tiller (1983:101-102) wanted to see job descriptions become routine for all clergy.

further marginality. All this is reinforced according to Russell by various aspects of the lifestyle: working from home - no place of work (though this is changing); conflict of occupational and familial roles; ministerial activities, e.g., pastoral visiting in evenings, weekend activities with the church community.

Finally, Russell argues that the clerical profession is facing threat from seven areas of dysfunction, some of which are directly related to their very professional nature. The marginality of the minister's role is exacerbated by the structure of ministry, the 'non-work' ethos; the elitism of selection and recruitment; the fact that all professions are being challenged and threatened; doubts over the appropriateness of the professional ministry in the voluntary Church; the passivity of the laity; inflexibility of leadership patterns in the Church and the expense and cost of professional ministry.

We conclude this discussion on professionalism with the words of Messer:

The professional image alone can never fully 'fit' the person and role of clergy. Ministry understood as the gift of God to the whole people of God, or the divine madness of God, cannot slip neatly into a sociological category.. Moving beyond professionalism is essential for the clergy.(1989: 79)

Effectiveness and role performance:

The importance of developing indices for role performance has increased in recent years in part as a result of the growth in the concept of the minister as professional and in the use of managerial methods. One of the aspects of a profession is the ability for standards and methodologies of assessment and appraisal to be used to enable continuance of accepted standards and levels of skill competency.

One of the most frequently used in the context of ministry is that developed by Glass (1976), the 'ministerial job satisfaction scale'. Glass's findings were similar to those of Blizzard in that he concluded that the "intrinsic aspects of the 'job', and the perceived evaluations and satisfactions of others were more important than roles and functions per se." (Pryor, 1982:11). Oswald and his colleagues also argued that the establishment of coherent and viable role performance was a major difficulty in the first two years of parish ministry

typically there is a lack of preparation for the integrated practice of ministry - administration, oversight, decision-making, authority, conflict management, realistic expectations, etc.(Pryor,1982: 12)

The primary work on using performance indicators has been carried out by Allen Nauss (1973 & 1996). He suggests that in light of changes within society together with a more demanding laity, that an effective, competent ministry is more important than ever.¹⁵¹ Nevertheless there is considerable dispute on what are the criteria which make for an effective minister.¹⁵² Nauss's own research in the Lutheran Church in America has indicated that across a traditional set of functions there were only a few exceptional individuals who showed high effectiveness across the range and that for most effectiveness was only discernible in one or two specific roles. Similar research undertaken in the United Methodist church to examine the degree to which accuracy in psychological testing of ministerial effectiveness at selection could be ascertained, concluded that effectiveness was difficult to determine at selection and that "psychological evaluations in ministerial selection procedures were unrelated to ratings of job effectiveness." (Malony & Majovski,1996:106). Stone also discovered in his research that "academic ability was not an accurate predictor of effectiveness in ministry." (1996:117)

Associated with such empirical studies on ministerial effectiveness and performance is a rigorous debate about the nature of success or failure in ministry. One of the difficulties with regard to ministry is that there are no clear parameters, no achievable goals. The unending task of ministry is considered by many writers on stress and burnout to be one of the primary problems affecting ministry today. The influence of the church growth movement in the United States and the move away from a more socially oriented ministry in many American churches since the 1960s has been well charted by Hoge and Roozen.(1979) With such developments there has arisen an orientation towards growth and success which sits uncomfortably with the realities of many ministers' experiences today. These issues have been recently examined by

¹⁵¹ See Nauss, 1996:85ff.

¹⁵² Stone (1996) in a study of ministerial effectiveness concluded that " External measures (such as salary or location) do not examine the quality of one's ministry."(108)

Donald Smith (1996) who conducted a survey of several hundred American Presbyterian ministers. He assessed their perceptions on their effectiveness and compared them to the perceptions of them by their congregation. In particular he advanced a theory that effective ministry was a ministry which empowered others to engage in the task of ministry and to be faithful, which might happen irrespective of the size or numerical strength of a congregation. The need to re-think concepts of success and effectiveness in ministry is self-evident. It will be suggested later that such reconception has to centre around a new conception of the minister's relationship to the congregation, a revised theology of ministry and ecclesiology.¹⁵³

vi) Clerical role: stress, burnout and general health.

There has been a considerable amount of literature with regard to stress and burnout in ministry.¹⁵⁴ A review of such material is beyond the limitations of this present work, however, it will be valuable both for our later analysis and for developing an understanding of the changes to ministerial role for some consideration to be given to the way in which role, role conflict and role uncertainty are influential factors in burnout and stress.

We have noted in the Introduction that there has been an increase in both ecclesiastical and popular interest in the concept of burnout, not always with a clear understanding of the term first used by Freudenberger in 1974.¹⁵⁵

Doohan offers a general definition of burnout as "a physical, psychological and spiritual phenomenon - an experience of personal fatigue, alienation, failure and more." (1986:11). Burnout results from stress. It has several stages, but there is a general consensus that it is essentially

¹⁵³ See Conner (1989) for a re-evaluation of what it means to fail and succeed in ministry together with a critique of the western dominated emphasis on success inside and outside the Church. See also Lesniak (1989) and Smith (1996)

¹⁵⁴ For an examination on the nature of stress within the ministry see Irvine, 1997: 15-45. Irvine notes that stress is both vital and villainous. He concludes that for ministers stress is "necessary for life providing that their capability to handle the stress is equal to the demand." (45)

Amongst others on burnout in particular: Reidiger (1982) on the psychological and physical nature of the burnout syndrome (13-27); Gill, James (1980); Daniel & Rogers (1981)

¹⁵⁵ For his major work see Freudenberger (1975, 1977).

a conflict between needs and accomplishment, unrealistic dedication, use of work for a satisfying personal life, an authoritarian management style and an inability to delegate authority and say no to unreasonable demands.(Doohan,1986:13)

The term is " a simple label for a complex phenomenon" (Snidle,1995:23)

Associated with the condition is a loss of energy, purpose and enthusiasm. Interpersonal relationships become difficult and the individual begins to live in a closed system.¹⁵⁶ The term is chiefly used for those involved in the caring professions. Christina Maslach is one of the prominent workers in this research field and has developed the Maslach Burnout Inventory - 25 statements about personal feelings, attitudes and perceptions of self and recipients of care. Maslach has written that burnout describes a special emotional exhaustion resulting from interpersonal contact within the caring professions leading to the "the helping professional losing positive feelings, sympathy, and respect for their clients."(1978 : 56). Her work has enabled her to identify three stages of burnout:

the first stage includes physical warning signs such as an inability to shake off a lingering cold, frequent headaches and sleeplessness....The second stage involves such emotional and behavioural signs as angry outbursts, obvious impatience or irritability, treating people with contempt and even shouting at them. An attitude of suspicion often intensifies this stage...the third and critical and severe stage .. 'terminal burnout' ... when 'someone becomes sour on one's self, humanity, everybody.' Intense feelings of loneliness and alienation are characteristic of this stage.(Gill,1980: 67)

Researchers emphasise that whilst certain individuals may be prone to burnout characteristics, the pressures which lead to burnout are interpersonal and institutional, including the lack of coherent structure in occupation, ill-defined role and function; a lack of control over work-load and priorities, frequently associated with non-targetable work and loss of control over the personal environment. These feelings are heightened within the caring professions as a result of a strong vocational dynamic which increases the risk of burnout and progresses a cyclical effect, common to the syndrome.

The extent to which burnout is a problem in ministry is disputed. Fichter

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"One of the more serious personality manifestations that emerge with burn-out is rigidity. The person become 'closed' to any input. His thinking become inflexible."(Freudenberger, 1975: 79)

describes the suggestion that ministers or priests suffer to a degree much greater than any other occupational grouping as a myth.¹⁵⁷ Fletcher's (1990) research in England also argued that stress levels in ministry were lower than in many other professional groups. Yet Oswald argues that his research leads him to believe that one in five clergy exhibit classic burnout symptoms. He concludes that:

Burnout is lethal for parish ministry, as it is nearly impossible for good news to come through a person who is exhausted, cynical, disillusioned, and self-deprecating. (1990:100)

Stress and Role:

It is clear from extant studies that the more confusing your role the higher the stress level you suffer and the greater the risk of burnout.¹⁵⁸ Role confusion comes from competing or confused roles in ministry, an uncertainty of role which in Pryor's estimation has since the 1960s significantly increased career stress in the ministry.¹⁵⁹ Davey (1995) also identifies role conflict, role ambiguity and role overload as the key stress factors for ministers.¹⁶⁰ Dudley and Cummings (1996) discovered in their research that a sense of powerlessness was created for pastors who were constantly being forced into roles different from the ones which they perceived as being basic to ministry.

Researchers are in broad agreement that there are several factors intrinsic to ministerial role which have a potential to act as stressors. They include negative relationships with parishioners and the present state of the local church,¹⁶¹ the uncertain length of hours and the sense of never being off-duty;¹⁶² the lonely

¹⁵⁷ "Like other adult Americans they are subject to the cultural and economic pressures of a narcissistic, consumer society. The notion that clergymen are suffering the fearful consequences of stressful overwork persists in the face of clear evidence that most Americans have long since abandoned the so-called Protestant work-ethic..."(Fichter, 1996:155)

See also Rayburn et alia, 1996: "In terms of personal strain, religious leaders have fewer problems in work quality or output and have better attitudes toward their work; they show better psychological adjustment and a more positive outlook toward their jobs. They have fewer complaints about physical illness or poor health habits. While they showed insignificantly higher interpersonal stress than the general population."(128)

¹⁵⁸ See Oswald, 1990: 98-107; also Houtts, 1977:193.

¹⁵⁹ See Pryor, 1982:13; also Pryor, 1986: 2ff.

¹⁶⁰ See also Snidle, 1995:25-26.

¹⁶¹ See Houtts, 1977:189ff.

¹⁶² Irvine, 1989:2 describes the ministry as one of the "last old-time professions which

nature of job, personal and physical isolation - in the manse or in the pulpit;¹⁶³ occupational over-extension; imprecise competence; inadequate resources;¹⁶⁴ sense of repetition;¹⁶⁵ experiencing the same pastoral relationships too frequently and the loss of key personnel;¹⁶⁶ no back-up system; groping for a relevant faith;¹⁶⁷ lack of accomplishment;¹⁶⁸ conflicting expectations on part of congregation,¹⁶⁹ spouse and family;¹⁷⁰ intellectual and spiritual malaise;¹⁷¹ feelings of dealing with trivia instead of major issues¹⁷² and issues of finance and living in a manse.¹⁷³

Coate(1989) also identifies particular stressors which arise from ministry as including dealing with doubt, belief, the responsibility of publicly declaring the faith and from the very state of being in ministry.¹⁷⁴ Beasley Murray (1989) suggests that amongst the problems which create stress in ministry are those associated with living out an image; visibility and being the congregational scapegoat. In addition he lists more recent pressures as the current theological whirlpool; the numerical decline of the mainline churches; the numerical growth of some churches; the democratisation of education; the influence of a competitive society; the complexity of moral issues; the development of the welfare state; the slowing down of mobility and chiefly the uncertainty of the

provide an 'on-call' 24 hour, seven days a week service, employing the services of one person."

¹⁶³ See Oswald, 1990: 92; Irvine, 1997, 99ff.

¹⁶⁴ See Davey, 1995: 58-59

¹⁶⁵ See Sanford, 1982: 7.

¹⁶⁶ See Sanford, 1982: 8-9.

¹⁶⁷ See Doohan, 1986: 21.

¹⁶⁸ Hadden, 1969: 44 highlights the ambiguity of success in ministry as a significant cause of burnout. This is described by Sanford, thus:
"The ministering person is like Sisyphus in Greek mythology, whose fate it was to have to push a great stone up a mountain only to have it roll down again before reaching the top. This feeling that the job is endless, so that you can never quite reach the top of the mountain no matter how hard you try, can lead to exhaustion." (1982: 5) See also Doohan, 1986: 18.

¹⁶⁹ These are in addition not uniform or consistent. Winton & Cameron, 1986: 6.

¹⁷⁰ Irvine highlights the "tightrope between service to the community and ministry of the Church" (1997: 38) also Reidiger, 1982: 41.

¹⁷¹ See Houtts, 1977: 190.

¹⁷² See Sanford, 1982: 16.

¹⁷³ See Irvine, 1997: 125-142. The issue of tied accommodation, together with family and spouse relationships is dealt with more fully below page 247ff.

¹⁷⁴ See Coate, 1989: 14 cf. Irvine, 1997: 59ff. Reidiger, 1982 also notes the issue of role conflict as it relates to the "pressures for pastors resulting from being the identified leader of society's chief valuing institution.. the pastor often feels on the periphery of society while believing ministry issues should be central." (40)

pastor's role.¹⁷⁵

Stress and Self-Image:

An added dimension to ministerial role stress is associated with the intrinsic relationship between what a minister does and who a minister is.¹⁷⁶ The minister is expected to be all things to all people and to be able to cope because of some in-built spiritual strength. The close relationship between an idealised ministerial role and personal identity has brought for the minister "staggering demands on his heart and conscience if he is to fulfil it." (Pryor, 1982: 13).

As a result of the nature of role and work patterns demanding almost unlimited commitment there is a neglect of self. This neglect is termed as a key distinctive feature in clerical burnout by Reidiger, who suggests that it finds its roots in an inappropriate and inaccurate understanding of the self in ministry:

the seeming nobility of self-sacrifice and denial has dangerous pitfalls. The church's teaching on sacrifice are effective only if we sacrifice our wants. We cannot sacrifice our needs, for our basic needs are part of what makes us human together. (1982: 32)

Such a neglect it is argued leads to both physical and psychological problems often manifested by, amongst others, sought isolation,¹⁷⁷ boredom, guilt,¹⁷⁸ shame,¹⁷⁹ anger, drink, apathy, loss of faith, sense of powerlessness,¹⁸⁰ compulsive workaholism,¹⁸¹ and a heightened sense of personal inadequacy.¹⁸²

¹⁷⁵ Having identified each of these issues Beasley-Murray attempts to deal with each in turn, and describes the Church's response as "the insights of secular stress management are simply taken over and 'baptised' as it were into pastoral stress management." (1989:50)

¹⁷⁶ Winton & Cameron (1986) present a convincing critique of Eadie's (1973) emphasis on intrapersonal as opposed to external and interpersonal stressors in the ministry. Whilst they argue that personality is not a major determinant it is, as other research has indicated, an important factor where the occupational role is so closely related to personal identity, for good or ill.

¹⁷⁷ We shall deal with the issue of relationship in ministry below. Irvine is insightful in this regard, see 1997: 110ff. Also Rayburn et alia, 1996:128.

¹⁷⁸ Guilt is a complex emotion particularly under stress. Irvine points to the increased guilt ministers feel over taking time off. (1997:39)

¹⁷⁹ Rassieur (1984) seeks to draw a distinction between guilt and shame arguing that many ministers are suffering stress, engaging in compulsive activity, because of the shame-based fear that they will be found out by others to be somehow deficient as human beings. (esp. 9-10).

¹⁸⁰ Harris, 1977:48 "powerlessness feeds on the conviction that self-assertion in the face of problems is futile."

¹⁸¹ See Rassieur, 1984:8; Lampard, 1975:71; Ragsdale 1978.

At an emotional level there are indicators that many ministers are prone to greater stress because of their avoidance of different and difficult feelings and relationships.¹⁸³

All these factors are heightened when the role performed has provided identity fulfilment as in the case of the ministry.¹⁸⁴ Pratt suggests that there is a comparison here with the grief process arguing that ministers who are 'burning up' fundamentally refuse to grieve, "to let go of omnipotent narcissism." (1990: 112).

Responses to the effects of burnout and stress have varied:

One of the dangers within much of the literature on stress and burnout has been a tendency to overemphasise stress as an individual phenomenon, and to ignore its organisational dynamic and influence.¹⁸⁵ Indeed all of the factors affecting burnout and stress are compounded by what is frequently perceived as a lack of occupational pastoral care.¹⁸⁶

Despite this concern a significant number of works have appeared offering models for coping with stress and burnout, including Reidiger's AIM model, with its emphasis on awareness and management. Reidiger also highlights three key phases of stress, at the start of ministry; 10-15 years; 5-10 years before retirement and also the mid-life crisis.

This is not solely at an individual level for as Irvine highlights support has to be both personal and professional.¹⁸⁷ The creation, therefore of formal support structures are strongly advised in the research literature,¹⁸⁸ in particular where there is a clearly identified stress in connection with role and personal identity. As a result there is considerable emphasis on relaxation, an appropriate use of leisure and an emphasis on physical well-being.

A common factor in response to stress amongst a number of writers is the

¹⁸² See Houtts, 1977:192.

¹⁸³ Cf. Coate, 1989; Irvine, 1997: 38, 111., also Irvine, 1989.

¹⁸⁴ See Pratt, 1990: 109.

¹⁸⁵ Cf. Coate, 1989 *passim*.

¹⁸⁶ This comment is made by several researchers, e.g., Reidiger, 1982:22. although Patton (1980) believes attitudes are changing because pastors increasingly accept they need to be cared for.

¹⁸⁷ See Irvine, 1997:180ff; also Irvine, 1989:3ff also Winton & Cameron, 1986: 9.

¹⁸⁸ See Patton, 1980: 17-18; Irvine, 1997:169ff.

emphasis on the necessity of integrating the occupational roles a minister performs with his/her own personal identity. Doohan argues that the minister has to have or has to develop a strong sense of personal identity in order to cope with ministry. The development of authentic models for ministry which take account of the needs of the ministerial self and the dramatic changes in the ministerial role within the Church and society becomes extremely important.¹⁸⁹

As part of this development a number of authors have highlighted the need to improve and develop spiritual formation as a key element in ministerial training and development,¹⁹⁰ together with an increased role for self-development in training and in-service provision,¹⁹¹ developed systems of appraisal¹⁹² and education of congregations.¹⁹³

Examination of much of the literature on burnout leads one to conclude that as with clerical role there is a great deal which is essentially theological in this issue. A false or inadequate theology of the ministry creating a shamed, guilty, workaholic; a ministry which hides the humanity of the practitioner is inevitably likely both to feed and produce dis-stress.¹⁹⁴ Indeed Doohan suggests that the ultimate 'solution' for burnout is:

a change in the self-concept...A healthy sense of personal identity and self-esteem is essential in order to deal realistically with the expectations of others...The person in ministry needs today a self-anchoring rather than a role-identity (1986:25-26)¹⁹⁵

General Ministerial Health:

There is a clear relationship between what follows in this discussion on research literature on health and our discussion above on stress and burnout.

One of the most significant specific studies undertaken with regard to

¹⁸⁹ See Doohan, 1986:21ff also Irvine's total assessment concept (1997:180)
¹⁹⁰ Pratt, 1990: 113; Irvine, 1997:190ff. Doohan describes the need for a 'spirituality of wholistic integration' (1986: 46); Rassieur, 1984:10.
¹⁹¹ See Pryor, 1982:13
¹⁹² See Jacobs, 1989.
¹⁹³ See Pryor, 1982:13.
¹⁹⁴ Pratt describes burnout as the sin of acedia, and concludes that "the roots of stress, burnout, and acedia become theological." (117)
¹⁹⁵ Rassieur, 1994: 10." Giving love to others requires loving and caring for oneself."

ministerial health is evidenced in the work of Wayne Oates (1961). He concludes that in addition to the stress factors already noted above that ministers were prone to several health hazards which he lists as including the sacrifice demanded by ministry; restriction of personal pleasure and emotion; personal freedom, privacy; relations with supervisors; emotional draining; excessive demands on competencies; separation of thoughts from feelings as well as being subject to the common ills of life.¹⁹⁶

Psychological:

In addition to the work of Oates there has been a wide range of psychological studies upon the mental health of the ministry. Pryor concludes from these that "mental breakdown is no more common among ministers than other professionals, and is probably less so" (1982:19),¹⁹⁷ although there is some evidence to suggest the contrary.¹⁹⁸

Hulme (1974) has warned against the dangers of ministers acquiring and maintaining their sense of identity and self-worth solely from their role as a minister. His study highlighted the effects of this when pastoral or ministerial 'failure' led to a further diminished sense of self-worth and self-value on the part of the minister.¹⁹⁹ In addition he warned of the psychological dangers inherent in pastoral transference, especially resulting from too intense an involvement in a pastoral encounter.²⁰⁰

Patrick (1996) worked on the hypothesis that pathological narcissism was prevalent amongst the clergy. Using a sample of 64 United Church ministerial candidates in the United States, her findings indicated that the majority of characteristics associated with the condition were not present, e.g., lack of

¹⁹⁶ See Oates, 1961:76ff.

¹⁹⁷ Oates concluded that ministers were less psychotic, neurotic and less prone to most of the major psychological illnesses compared to the general public. (1961:229ff)

¹⁹⁸ Alongside this general observation there is some empirical evidence, e.g., Eadie (1972) to suggest "pathogenic characteristics, emotional problems, alcoholism etc." (Pryor, 1982:19)

¹⁹⁹ See Hulme, 1974:122-124.

²⁰⁰ Similar findings relating to burden, lack of personal authenticity in ministry were reported by Kok (1978), McAllister (1965) and Pryor (1986).

empathy, exploitatitiveness, intolerance of criticism, and grandiosity.²⁰¹

Frank Lake (1974) noted that the emotional health of an individual included their ability to recognise their full self, warts and all, and to foster a balance between the various needs and demands of parish life.²⁰² He concluded that for many pastors such a process of integration proved very difficult. Yet he was in no doubt that :-

A pastor cannot accept the human frailties of others unless he has accepted his own, and has had them accepted by those whose love and respect he values. (1974: 45)

Physical:

There has been a considerable dearth of empirical study undertaken on the physical health of the clergy. One major exception is the research undertaken on Church of Scotland ministers by Hugh Eadie in the early 1970s. Eadie argued that historically the Scottish clergy had a particularly favourable health record when viewed against Scottish occupational mortality reports in particular during the period to 1960,²⁰³ showing comparative longevity.²⁰⁴ He indicated that the health of the clergy was central to the health of the Church at large, particularly in instances which depended on mature interpersonal relationships in order to avoid transference which risked both the parishioner and the minister's own self-esteem.²⁰⁵ His research into clergy health showed that coronary heart disease was a major cause of illness and death among Scottish clergymen.²⁰⁶ His overall conclusion was that intra-personal tensions and role stresses had played a significant part in the varied illnesses which ministers faced²⁰⁷ and that there was evidence of a general decline in the health of the clergy. Eadie's evidence was not then or since universally accepted.²⁰⁸ In a response to Dr Eadie, the then secretary of the Church and Ministry Department in the Church of Scotland, Revd Karl Greenlaw noted that:

²⁰¹ See Patrick:1996:179-180.

²⁰² See Lake, 1974: 41.

²⁰³ See Eadie,1972:8.

²⁰⁴ Pryor concluded after examining mortality rates for clergy (outside Australia) that "The available evidence suggests that ministers have favourable mortality results compared with the total population."(1982: 19)

²⁰⁵ See Eadie,1972:5.

²⁰⁶ See Eadie,1972:16.

²⁰⁷ See Eadie,1972:21

Many of these men had undergone the pressures of a war as well as the strains and stresses of other occupations before entering the Ministry of the Church of Scotland. (1972:23)

In addition Eadie's survey is weakened by his failure to make a comparison with the general health statistics of other professionals and the average adult male in Scotland. In order to get a truer picture it would have been necessary to know the nature of the general health of the individuals whom he surveyed. We must also note that 44% of the ministers in his survey required no medical treatment or assistance. Yet Eadie argues that the:

most outstanding experience of this group is the prevalence of mental, psychoneurotic and personality disorders, being present in at least 58 (68%)(1972: 25)

More recently the Occupational Health Scheme set up by the Church of Scotland in 1988 reported to the 1998 General Assembly indicating the nature of response from ministers in parishes. The Report presented only a partial analysis. From 1989 to 1994 some 64% had attended a medical examination from 1989-1994 with 7% discovering a previously unknown health problem. From 1994 to 1997 61% attended with 10% referred to their own doctor for further treatment or investigation.

A stress evaluation was included as part of the Report with 23% described as having suffered from stress to a greater or lesser extent. The Report also indicated continued and further involvement in selection and recruitment, training and at later stages of ministry in an attempt to gain "the most complete and relevant picture of the health and well-being of the ministry of the Church."(Church of Scotland, 1998:15/11)

The degree to which role stress played a part in occupational stress is only marginal to the Board of Ministry study and the extent of role uncertainty, which we have argued is a clear stressor in ministerial practice, is likely to be even greater than the 23% reported, although that figure itself is sufficiently worrying.

It is to be hoped that there will be a fuller analysis and publication of these

occupational findings, perhaps also including a survey of those who have left ministry for health reasons.

SECTION B:

Chapter One.

The Scottish Minister: a historical overview of changes in function, role and identity.

Introduction:

Having examined in the Section A, the psychological and theological nature of identity and role and before we move to consider the data from the postal questionnaire and structured interviews, this chapter will present in broad terms the nature of ordained ministerial identity, role and function within the Church of Scotland before the particular period of the study. In particular it will seek to consider whether, as many of those ministers interviewed assumed, their predecessors in parish ministry were more assured in their identity, role and function. Such sentiments were expressed by one minister thus: -

Though I have been in the parish for nearly forty years, I can remember hearing from older colleagues that they were so much more confident about what their role was both in the Church and in their community. They were respected. They knew what they had to do and what they did was appreciated by everyone. Those good old days have gone for ever. (SRI 69:8)

The question remains as to whether they ever existed in the first place.

i) The Reformation to 1900:

We begin by considering the period up until around 1900.

There is a temptation in describing changing patterns of role and function that we assume that there has been or is a single pattern of ministry. Social context must inevitably not only shape but must be reflected within ministerial practice, and therefore there is a degree to which there may be little which is distinctively continuous in the different models and forms of ministry within Christian history.

Whilst the change from a loose functional ministry in the New Testament period towards formalisation of ministry have been convincingly charted by many,²⁰⁹ there is not always a readiness to accept that ministry in its functional expression is fundamentally socially rooted and that therefore one has to accept that all forms or understanding of ministry are shaped by society or they fail to have impact and relevance. The manner in which one therefore analyses the

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Particularly in the work of Eduard Schillebeeckx (1981 and 1985)

influence of society upon ministerial function becomes all important.²¹⁰ There is perhaps a temptation towards relativism in much sociological analysis of the Church and its ministry, both in its historical and contemporary manifestations.²¹¹ That said, examples of sociological analysis on the nature of ministerial role and function are infrequent and sociologists of religion have not considered the nature of ordained ministry to any great extent within Scottish society.²¹²

Examination of the changes within an occupational role and identity across such an extended period of time can only be made when set against a backdrop of significant and profound sociological change. That may appear self-evident, what is less clear is the degree to which ordained ministry was both forced to and failed to respond to such societal changes. The sociologist Steve Bruce suggests that:

the period from the Reformation to 1900 saw a fundamental change in the nature of Christian religion in Britain and its relation to the individual and the state. The rise of cultural pluralism and individualism undermined the church form of religion and saw sects flourish...the gradual relaxation of distinctiveness was accompanied by a series of reunions. (1995:12)

Any consideration of the role of the minister within the Church of Scotland has, however, to start with the events of 1560. The importance of altering the theological understanding of ministry, of removing the medieval dominance of the clergy and moving towards a 'priesthood of every believer' has been well discussed and documented elsewhere²¹³ and lies beyond the scope of our present concern. Suffice it to note that:

One of the key issues of the Reformation that then coloured the subsequent development and interaction of Protestants and Catholics was the character and status of the clergy. Most Protestant groups...accepted that having a group of full-time ministers who, by virtue of their piety, experience, training and wisdom, were able to lead others was a good idea, but that the Protestant pastor was only one among equals (Bruce, 1995: 14)

²¹⁰ See Gill, 1989:147-168; Bunting, 1993:7.

²¹¹ See Gill, 1989: 140ff.

²¹² See Brown, 1992:48.

²¹³ See Burleigh, 1960: 153ff ; Donaldson, 1960; Wormald, 1981:122-143 ; and Henderson, 1951

The reality after the Reformation fell far short of the vision of Knox's *First Book of Discipline* ²¹⁴ and even its successor penned by Andrew Melville. It would be erroneous to suggest, as some have, that the root cause of this was the number of those who continued from the medieval church ministry into the new Reformed Church or that such a degree of continuity did not exist in reality. However at first many ministers were not that different from the old priest. ²¹⁵ It might, indeed, be argued that the seeds of future clerical uncertainty over role and identity are to be found in the Reformation theology of ordained ministry in particular with the Reformed stress on the functionality of ministry. Further there appears to be a discordance or at least ambivalence between the theological emphasis on ministry as the responsibility of all and the developing practice with regard to ordained ministry in the post-Reformation period. ²¹⁶

Central to the Reformed doctrine of ordained ministry, especially as articulated by Calvin and Knox, was the emphasis upon the minister as the preacher of the Word of God and as 'teaching elder'. Though the minister of the post Reformation period carried out all the traditional functions of the ministry, it was the task of preaching from which all else arose and around which everything oriented. ²¹⁷

Calvin's teaching and understanding of the ministry is firmly rooted in his ecclesiology. ²¹⁸ He considered that the Church was truly existent wherever there was true preaching and a right celebration of the sacraments. ²¹⁹ Such an ecclesiological stress upon ministry was reflected in his thought on the call, selection, training and ordination of someone for the ministry of Word and Sacrament. There was a considerable emphasis placed at the time on the education of the clergy (at least so as to be able to read the Scriptures). This had

²¹⁴ See Cameron, 1972: 96-128

²¹⁵ See Bunting, 1993: 6.

²¹⁶ For a fuller discussion on the Reformed understanding of the 'priesthood of all believers' and its relationship to the ordained ministry see Crawford (1968) and for its relevance for a theology of ministry today, see below page 364ff.

²¹⁷ See Niebuhr, 1956: 59-60

²¹⁸ This is expressed most fully in Book IV of the Institutes.

²¹⁹ See Loudon, 1949: 163. "the visible Church demands a ministry to ensure the right proclamation of the Word of God and the celebration of the sacraments as instituted by Christ. Indeed there is a suggestion in the Confession of Faith that a true Ministry is one safeguard for the Church's proper life, for purity and orthodoxy." (163)

a significant affect on the ministry of the Church of Scotland for generations thereafter.²²⁰ For Calvin there was a further emphasis upon the inward call of God, followed by external calling and examination by the Church. Nevertheless Calvin insists on an understanding of equality and parity within the Church and not solely within the ministry. As Crawford has written, for Calvin:

There was no special virtue in being a minister.. the minister may be inferior in capacity to some of his people.(1968:152)

Calvin's strong emphasis upon the Word was reflected in his statements with regard to the ordained ministry and its importance in the activity of God. In the *Institutes* he wrote that Christ:

uses the ministry of men, by making them, as it were, His substitutes, not by transferring His right and honour to them, but only doing His work by their lips, just as an artificer uses a tool for any purpose. (Inst 4:3:1)

The primary scholarly work in the field of the theology of ministry in the post-Reformation Church remains that of J.L. Ainslie (1940). His summary of ministerial duties encapsulates his detailed understanding of the doctrinal and theological basis of Reformed ministry:

That there is a work belonging to the ministry is out of question, and what that work is, is confessed by all: It belongs to them to dispense the mysteries of God, the keys of the kingdom of God are in their hands; it is their work to watch for souls as they that must give account of them at the great day; to preach the Word, and by sound doctrine to convince gainsayers, to administer the sacraments in the Name of God, to rule and govern the Church, having a care of discipline; and all these as in the person and place of Christ.(1940:61)

The primacy of the Word became so important that Richard Baxter in his famous treatise on *The Reformed Pastor* warned that "the minister should not conceive his office as solely that of the preacher." (Niebuhr, 1956: 60). For in

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The affect was also felt in local communities with the minister's influence all the more significant as one of the few people who were literate. The role of the Scottish Church in education is also widely recognised. With specific regard to training for the ministry, writing much later Loudon roots the traditional liberal education in the context of the Reformed emphasis on the preaching of the Word:

"The tradition of the Reformed Churches is to insist on an educated ministry. The traditional presbyterian curriculum made up of a foundation in the liberal arts, followed by the study of the Word of God, with knowledge of its original tongues, and systematic doctrinal teaching... an expression of the reformed insistence on the primacy of the Ministry of the Word." (1949: 171) See also Cameron, 1972:137ff.

the words of a key Reformation document, the Second Helvetic Confession (1566), although the ordained ministry 'is not to be despised' we are warned not to 'attribute too much to ministers and the ministry.'²²¹

The significant role of the minister is reflected at an early stage in Scottish Reformed literature in the words of a message of *The Superintendents, Ministers, and Commissioners of the Churches Reformed within this Realme of Scotland to all the Faithful of Scotland, 25th December 1565* :

The ministers of Jesus Christ have an office without comparison more excellent than that of Jewish priests and Levites, for they bring us the glad tidings of salvation, by the two edged sworde of God's worde... They wash the soules with the bloode of Jesus Christ which abundantly drops from their lips... If we think that al these things may be due without ministers or without preaching, we utterly deceyve ourselves. (quoted in Loudon, 1949:164)

The words of Henry Scougal (1650-78), Professor of Divinity at Kings College, Aberdeen, reflecting upon the 'ministerial function' of his day stress that:

The end and design of the ministerial function is to frame and mould the souls of men into a conformity to God, and superinduce the beautiful lineaments of his blessed image upon them.... (Tindall, 1960,414)

To this end the duties of the 'teaching elder' included catechising, preaching and discipline with Scougal giving particular emphasis on the pastoral work necessary for the minister to be acquainted with the souls of his parish.

Summarising the main Reformed theological sources and acquiring an important status in its own right for ministerial practitioners, the *Manual* of Wotherspoon and Kirkpatrick (1960), indicates both the high status given within Kirk theology and practice to ordination and the task of that ordained ministry.²²² It argues:

Ordination is always to be continued in the Church...The act of ordination is to be performed with all due care, wisdom, gravity and solemnity. (1960 :72)

²²¹

See de Gruchy, 1986:28.

²²²

Barkley writes : "In Scotland the custom of an ordination fast has not completely died out... The prayer of ordination is an epiclesis, and following it and the giving of the right hand of fellowship the Moderator shall give the benediction..."(1956: 154)

The *Mannual* makes it clear that the ordained ministry is "not an ecclesiastical expedient; it is a Divine Ordinance." (1960 :75) It further asserts with regard to the ordination of ministers that:-²²³

The Church of Scotland allows no power in the people, but only in the Pastors of the Church, to appoint or ordain Church officers. Our Church doth condemn any doctrine that tends to support the people's power of ordaining their ministers. Ordination is the appointment of Jesus Christ, conveying a character by the instrumentality of the Office Bearers of the Church. (1960 :94)

Of the practice of such a ministry it states the Reformed understanding that:

It belongs to the office of the minister to pray for and with his flock, as the mouth of the people unto God; to pray for the sick; to read the scriptures publicly, to feed the flock by preaching the Word; to catechise; to dispense other divine mysteries; to administer the Sacraments; to bless the people from God; to take care of the poor; and to rule over the flock as a pastor.(1960 : 73)

At the heart of the Reformed doctrine was an understanding of functionality which helped to differentiate the thought of Calvin and Knox from the practice and theology of the Roman Catholic Church. The ordained ministry is thought of in terms of function rather than status.²²⁴ This was in part to address some of the abuses of the medieval church where individuals were ordained to do nothing. Nowhere, therefore, is there any conception of *character indebilis*. This understanding was re-articulated by John Kennedy in a series of lectures on the minister's vocation in 1960:-

The Scottish tradition of describing the sacred ministry in terms of its function within the Church's fellowship and not as a status to which some individuals are elevated, renders largely irrelevant any discussion of ministry under the test of validity or invalidity.(1960:35)

and

It is to be noted... that a minister's personal unworthiness or spiritual inadequacy do not invalidate the message he preaches or the efficacy of the sacraments he dispenses. The sovereign agent in Word and Sacrament is Jesus Christ himself, and He operates through his own appointed *ministry* in the Church, unimpeded by the quality of the *ministers* as men. (1960: 36)

Whether such a functional understanding of ministry is sufficient when faced with a context where functions alter and disappear is questionable. Is it possible

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Calvin's stress on the importance of ordination have led some commentators to argue for its sacramental nature, in everything but word, in Calvin's thought. (see Thurian, 1983:156)

to develop a Reformed theology of ministry which goes beyond a purely functional definition?

In the decades after the Reformation the Church very quickly came to be equated with its ordained ministry and vice-versa. Whilst this is perhaps an inevitable human tendency, in practice, it led to a situation that the minister's identity was inextricably linked to perceptions of the Church, a situation which has remained largely unaltered to this day. The minister nevertheless had a clearly defined and distinctive role in the community at least in the self understanding of the minister.

The Eighteenth Century:

The changes wrought about by the Settlement of 1690 and the union of 1707 were to have considerable significance for the Church and its practice of ministry. Smout described the 18th century Kirk as possessing an "austere face.. which ultimately cracked" (1969: 231) during a century which evidenced the gradual but irreversible decline of Puritanism. This had the effect that:

Many ministers began to drop their primitive character of preachers and eager reprovers, and to adopt the personae of polite and unenthusiastic gentlemen, able to embellish God's word in an elegant address indicating to the poor the prime virtues of obedience and industry, and able to catch up the standard of Scottish culture to bear it proudly in the European Enlightenment. (1969: 231)

Associated with this was a change in the character and background of ministers. With the dependence upon an educated ministry noted above came an increasing awareness of the liberal intellectual ideas and debates which were taking place in continental Europe. Together with these liberalising influences there were changes which directly resulted from the Patronage Act of 1712 and its reassertion of the rights of lay patrons for the first time since 1690:-

The revival of patronage in 1712, however, came about in altered circumstances...landowners...were increasingly looking to England for their cultural models, and therefore wanting to see someone in the manse as polite and friendly to the laird as the average Anglican parson was to the squire. The established church was also to change because many of those who would have opposed the backslide from

puritanism had left it to found their own churches. (Smout, 1969 : 233)

Such changes in the nature of recruitment and status of clergy resulted in an increase in their standing within wider society. They were increasingly men of letters, of considerable intellect and renown. Those, such as Principal William Robertson of Edinburgh University, who were described as Moderates, reached a pinnacle of intellectual standing in the late 18th century, encouraging the minister Alexander Carlyle to write in his 'Autobiography.' :-

'There are few subjects of fine writing in which they do not stand foremost...Who have written the best histories, ancient and modern? It has been a clergyman of this church. Who has written the clearest delineation of the human understanding and all its powers? A clergyman of this church. Who has written the best system, of rhetoric, and exemplified it by his own orations? A clergyman of this church. Who wrote a tragedy that has been deemed perfect? A clergyman of this church. Who was the most profound mathematician of the age he lived in? A clergyman of this church. Who is his successor in reputation as in office? Who wrote the best treatise on agriculture? Let us not complain of poverty for it is a splendid poverty indeed.' (Smout, 1969: 232)

The extent to which the ministry had changed from a rigid puritanical practice is further evidenced in the words of an anonymous pamphlet written by the non-Moderate Thomas Chalmers (in 1805) who in retort to an accusation about the lack of knowledge amongst the ministers of the Kirk on matters mathematical and scientific, wrote:

after the satisfactory discharge of his parish duties a minister may enjoy five days in the week of uninterrupted leisure, for the prosecution of any science in which his taste may dispose him to engage. (Burleigh, 1960:315)

An examination of the first Statistical Accounts compiled by Sir John Sinclair at the time shows these ministers:

come to life, not as pastors, but as intelligent gentlemen sowing clover, speculating on ornithology, applauding a new linen work or a new road, agitated over the expense of poor relief, nervous of the effect of rising wages on rural virtue and watchful for any signs of idleness among the labouring classes. (Burleigh, 1960: 238)

This process reached its height of intellectual and practical expression a century later as evidenced in descriptions of the lives and work of the ministers recorded

there.²²⁵

There were other factors of change in the character of the Church of Scotland which had an affect on both the popular understanding of and status of the ordained minister. Primary amongst them was the removal of any civil penalty from excommunication. In general the erosion of puritanism led to an increasingly infrequent use of public penitential tools such as the stool. By the late 18th and early 19th century it was:

less common for the minister and elders to visit the congregation in their own homes to see whether they were practising family worship and to examine them on their beliefs. (Smout, 1969: 236)

Puritanical influence upon the ordained ministry had diminished to such an extent that the General Assembly of 1784 altered its proceedings to allow ministers to attend the matinee performance of an actress, one Mrs Siddons.²²⁶ Though, as evidenced by the words of one Ayrshire minister, the secessionist John Mitchell, such activities did not appeal to all ministers of the day:-

Declining the active and energetic discharge of the duties of their spiritual and evangelical functions, too many of the pledged servants of the Lord betook themselves to literary study, or the culture of their glebes, perhaps farms, or other secular concerns. They cultivated connection with the upper classes of society in their parishes, declining intercourse with those of low degree to whom the Gospel is preached, and set themselves earnestly so to arrange matters connected with the poor as to save expense to the heritors. (quoted in Smout, 1969: 238)

Nineteenth century:

Writing of the role of the Church and ministry in particular in the 19th century the historian G.D. Henderson fondly remarks:-

Until fairly recently the Church had its pick of the bright and well-disposed young men of all classes; and generally speaking the minister has been revered in Scotland, respected, and in multitudes of cases, beloved; the man who set the tone for the parish, a Father in God. The minister had authority as the representative of God and the whole Church, and was largely independent of local opinion and the wishes of individuals. (1951:180)

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See Steven, 1995:158-169.

²²⁶

See Smout, 1969: 237

Henderson is perhaps somewhat idealistic in his analysis. The reality was that the Church of Scotland in the last century and early part of the 20th century recruited its ministry mainly from the middle to upper middle classes. They were not always men of intellect and letters, greatly respected in their communities as an examination of the popular literature of the day highlights.²²⁷ Suffice it to say the nineteenth century evidenced "men of capacity and character, Chalmers, Tulloch, Story, John Cairns and others... chief amongst them.. Norman MacLeod of the Barony." (Henderson, 1951:187). Nevertheless Henderson admits:-

There were of course the less worthy in every century; the fiery, narrow, Covenanting fieldpreacher; the sanctimonious dissenter; the scholar invisible for six days and incomprehensible on Sunday; the mild eccentric; the parish tyrant.. the indolent. (1951:180)

Lamenting the passing of an age and reflecting on the gifted men of the previous century, he concludes:-

It is a much debated question today whether the pulpit has lost its power in the community. The parish minister is certainly no longer the one authority on matters spiritual, political, educational, domestic, and scientific. (1951:190)

Such strength of feeling, on the one hand evidences concern exercised in this century about the intellectual abilities and educational standards of the ordained ministry²²⁸ but on the other suggests the breadth of intellect and status achieved by many ministers in the 19th century and earlier. One of the most significant attempts to describe the role of the minister in this period is evident in the work of Blakey(1978). He makes it clear that the minister occupied a definite and distinctive role within society, and was himself sure and confident in that role, with obvious geographical and liturgical variations. The centrality of the functions of teacher and preacher remained strong.

The centrality of worship as a priority for the minister is, for example, clearly evident in the influential work of G.W. Sprott at the end of last century. In a series of public lectures on the *Worship and Offices of the Church of Scotland* (1882), Sprott provides a fascinating insight into not only the worship practices

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E.g., Morton and Blattergowl in Scott or Mr Balwhidder in Galt
See Henderson, 1969 : 192ff.

of the latter part of the last century but to the understanding and emphasis given to the ministerial function with regard to worship in the Scottish Kirk. It is abundantly clear in his work that the minister's primary function was that of preacher from which all else found its origin and inspiration. Alongside Sprott can be placed the famous study *The Life of a Scottish Probationer*. Published in 1889 this work became hugely popular and depicted the life of a probationer minister, Thomas Davidson (1838-1870), from his call to his early death. It is clear from reading this work and other contemporary literature that the minister was held in considerable esteem by all sectors of the populace in 19th century Scotland²²⁹ to the extent that the writer can boast that :

It is unquestionable that in Scotland the Church is to be credited with much of the literary, as well as the religious life of the nation. (Brown, 1889:3)

There were equally occasions when the reputation and standing of the minister was profoundly affected by their willingness or otherwise to respond to particular events. Essentially seen as part of the establishment this was to have consequence in, e.g., the events of the Highland Clearances in the 19th century. It was in this century too that the ministry was considered as one of the developing professions. Whilst the professionalisation of parish ministry in Scotland may not have been so thoroughgoing as in England,²³⁰ nevertheless the minister held a recognisable place within the local community and was perceived alongside other professional men: the doctor, the lawyer and so on.

ii) 1900 to the present.

a: Sociological changes affecting the church:

Though there is some justification for a critique of the depth of Christian belief and commitment before the turn of the 20th century,²³¹ the period thereafter has evidenced what Bruce terms the 'decline of the supernatural' (1995:15). Others,

²²⁹ See Sinout, 1969 :239.

²³⁰ See Russell, 1980.

²³¹ de Waal has commented on the secularisation of the church and of clergy functions in particular and has suggested that the source of this process are to be found in the 19th century which evidenced "the beginning of their removal from the centre and leadership of public life." (Daustan, 1970:79)

such as Bryan Wilson (1982)²³² have gone further in describing the 'secularisation of society'.²³³

Twentieth century society has changed considerably with altered patterns of employment; divorce has become commonplace; family relationships have altered, particularly in the last three decades; attitudes to sexuality have challenged traditional morality; life expectancy has increased; poverty and affluence patterns have altered and in addition the post-war period has evidenced the invention of youth. This is a bureaucratic, urbanised, mobile, affluent, humanist and non-communitarian society.²³⁴ In the face of such changes, Bruce summarises the post-war trends in terms of religious life as:-

a decline in popular involvement in the main Christian churches, a corresponding and related decline in the popularity of religious beliefs outside the churches, a small shift to the 'right' in Protestantism, an increase in the popularity of non-Christian religions (explained largely by the arrival of significant bodies of immigrants), and a small but very interesting increase in the popularity and respectability of what were once deviant supernatural beliefs and practices. (1995:30)²³⁵

The decline of religious influence specifically within Scotland has been well charted in the work of Callum Brown (1987 & 1992), who suggests that although there is evidenced a general decline in religious attendance in the early part of the century this is not reflected in membership figures until much later. Following close analysis of membership figures Brown argues that the Church of Scotland in terms of numerical strength was in reasonable health in the early part of the 20th century, and indeed witnessed marked growth in the 1941-1956 period which peaked in 1956.²³⁶ Nevertheless "the scale and rapidity of decline

²³² Wilson is influential for the development of his secularism model but much of his non-empirical thought is derived from Peter Berger (1980).

²³³ For a full and comprehensive survey and analysis of the Church's response to and nature of secularisation see Michael Northcott (1989)

²³⁴ The loss of the sense of community has been highlighted as especially significant, Wilson describes this as the atrophy of community which has had the most far-reaching effects for the Church. (see Russell, 1980:277). The Church is no longer seen as the focus of the community and its clergy no longer focal/community representatives.

²³⁵ Russell draws a comparison with the nineteenth century :
"Whereas in the nineteenth century the Church's place in society was accepted, understood, and for the most part unquestioned, today the Church is regarded as an ambivalent institution, the role and function of which are far from clear.The word which is constantly employed to describe the situation of the contemporary Church is 'irrelevant'.." (Russell, 1980:261). Cf. Irvine's discussion on relevance and the resultant tensions of the minister (1997: 67ff), also Stacey, 1967:31.

²³⁶ See Brown, 1992:52.

from 1956 were staggering”(1992: 53). Brown’s analysis suggests a key watershed in the period between 1963-65, with the period 1963 to 1975 being described as a “membership catastrophe for the Church of Scotland.” (1992:53).

He concludes that within the Scottish context:

Secularisation as a widespread breach of popular church connection (membership, religious marriage and baptism) occurred only from about 1963-65. From then until now the slide in all indices has been very severe for most Protestant churches. (1992: 54)

Of particular note are Brown’s conclusion with regard to the geographical distinctions and disparity of religious adherence and membership in Scotland. He argues that decline, especially in rural settings, was exacerbated by the process of congregation amalgamations (or Unions and Readjustments), an observation which coheres with the conclusions of Gill (1988:95) and Francis (1985), both of whom describe similar patterns in England:-

Rural Presbyterian congregations started to collapse in the 1930s and 1940s after the church union of 1929. Depopulation and growing disinterest accelerated amalgamations of congregations and parishes in the 1960s, 1970s and 1980s. Even in fertile and relatively populous Lowland areas, the falling number of parish churches has been diminishing the role of religion as a community focus. (Brown, 1992:60)

In addition to the rural challenge the Church of Scotland was faced with attempting to address an urban and city context which had changed “more radically and more rapidly than virtually any in the non-communist world.”(Bruce,1992:60). A challenge intensified by the historical legacy of excess church buildings, inconveniently sited in the inner cities and not in the developing housing schemes, which resulted from the Union of 1929; a Union which had left the Church of Scotland facing immense difficulties both in raising enthusiasm and the necessary finance for a successful Union,²³⁷ particularly as many congregations had to pay for their minister’s stipend for the first time.²³⁸ Such expansion was in turn affected by what some have suggested was the middle-class bias and failure of the Church of Scotland to be the Church of the poor.²³⁹ Yet any alienation perhaps only mirrored and mirrors a more

²³⁷ See Bruce, 1992: 61.

²³⁸ See Burtleigh, 1960: 410.

²³⁹ For a treatment of the Church of Scotland’s relationship with the working class in

general malaise:-

From youth to adulthood, new lifestyle values emerged, producing novel demographic changes - increases in divorces, civil marriages, cohabitation and single-parent families - creating new constituencies for which the churches are failing to cater. (Brown, 1992:65)

Alongside these changes are the profound changes which have taken place this century in terms of the nature of religious belief. Charting the movement from what he terms church to "sect", Bruce argues that the increase of denominational religion in the last two hundred years has resulted in the consequential increase of cultural and religious pluralism. With the growth of denominationalism:

Gradually the way in which people hold their beliefs changes, so that absolute certainty and intolerance diminish and one ends up with the denominational position of supposing that all these organisations, in their different ways, are doing God's work. (1995:10)

In conclusion therefore in the late 20th century, in the words of Bruce:

Whatever they have gained in the separation of church and state, the major Christian denominations have lost a great deal of power and influence. Current books on class and power do not even bother to mention the clergy. (1995: 31)

Some doubt the all-pervasive secularism of the modern era²⁴⁰ and argue for the existence of a residual respect for religion, though the precise extent of this together with any 'folk' or 'implicit' or 'common' (as contrasted with institutional) religion is impossible to determine.²⁴¹ To move from that position to suggesting that we are so far removed from the Christian era as to make any statement on matters of faith or religious practice fruitless and redundant is, however, to take a rather naive view of the post-modern era. In response to such critiques and serving as a healthy reminder of the continuity within practice and institutions, Bruce writes:-

As we age, it is increasingly easy to fall into the trap of thinking that our lives and hence our times are uniquely interesting. It is common now to talk of our age as 'Post modern', as though it were radically

the 20th century see Harvey, 1987.
 229 See Hapgood (1983) who concludes that Britain is only partly secular but has strong elements of folk and civil religion with underlying Christian values. In his numerous works Gill presents on occasions a similar perspective, though is less willing to commit himself than Hapgood, suggesting what he terms an existing "cultic element." (1988,1989,1992)
 241 See Abercrombie & Warde,1994:458-467; Bruce, 1995: 70 .

different from the world of our parents and grandparents...an exaggeration, an unwarranted extension from the culture and society of the metropolitan centre to the country at large. (1995: 29)

b: The Minister's role: 1900 -1950.

Examination of clerical biographies and autobiographies provides further insight not just on the nature of ministry but the relationship between the Church and society at the particular time. The publication of such works reached their climax from the mid 19th century to the early part of the 20th century. Whilst many of those who put pen to paper were amongst the leading thinkers and ministers of the day,²⁴² occasionally examples came from those who had a less significant public profile.

William Harrowes ministered in St Enoch's United Free Church in Glasgow in the years encompassing the turn of this century and published *"The Minister and His Work"* in 1909. Whilst not claiming to be an exhaustive treatment of the subject the fact that the thoughts were "just as the writer has spoken them to young men who came to him asking for advice" (Harrowes, 1909:vii), makes them especially valuable.

Examination of the contents page is illustrative of the degree to which the composition of such a work was possible at the time. At the turn of the century ministers were relatively clear as to their role and the functions they had or should perform in pursuance of that role. Each chapter is entitled 'The Minister and ...'. The following titles then appear... "and his sermons; his pulpit; church praise; public prayer; his office-bearers; the young; missions; money; pastoral visitation; sick visitation; bereavement; his home; his books; Monday; the doctor; public life; new methods; some miscellaneous considerations."

Harrowes makes it clear that such an order of development in his work is quite deliberate, from the most important task and duty downwards. The book provides a practical, almost step by step instruction on Ministry. It concedes some of the difficulties that a minister may face but at no time does it question the value or the merit of any of the functions which are described. Indeed he writes of the minister:

His lot, although hard often and full of disappointments, is yet full of

²⁴²

See Muir, 1958

compensations. His work, its great aims, its splendid opportunities, even his crosses are his compensation. He would not exchange his life for the sphere men count the most attractive. His burden is his joy, his labours are his triumph...It is a great calling, none can compare with it, that of the servant of God, who seeks by his speech and by his life to commend to men and women Christ and His Gospel. (1909: 270)

Examination of works such as those of Harrowes and others,²⁴³ leads one to conclude with Russell who wrote with regard to the English context that a :

comparison of the handbooks written for the clergy today... with those written in the mid-nineteenth century, it is the similarities rather than the changes which are most striking...the assumptions on which advice is based are largely unchanged. (1980: 274)

Another work which underlined the relative sense of acceptance with regard to the minister's role before the 1950s was *The Minister's Manual*. (Buchan, 1947). In response to the "Commission for the Interpretation of God's Will in the Present Crisis" (1944) this work addressed itself to the various questions which recent General Assemblies had raised particularly with regard to the practice of the ministry and was sent to each candidate for the Ministry at the time, resulting in its widespread use. The *Manual* contains essays by some of the foremost Scottish scholars of the day but is dominated by a section entitled "Practical" which consisted of papers on "The Conduct of Worship"; "The Preaching and Teaching Function of the Ministry"; "Congregational and Parochial Work"; "Youth Work"; "Social Service"; and a third section entitled "Personal" with "The Mind of the Minister", "The Minister's Devotional Life" and "The Minister's Practical Affairs."

In similar vein to other works of its kind it contained both the practical and the theological. The increasing pre-occupation with administrative responsibilities is noticeable for its prominence in this work compared to earlier works on ministerial practice. There is an emphasis on the minister being 'professional' and living up to the standards of 'fellow professionals.' Listing the importance of punctuality; good exercise and health, and of taking a regular day off, one contributor challenged ministers that

The negligence of many ministers about their correspondence is

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E.g., Jenkins, and a set of 'pen portraits' of Scottish ministers crossing the century in Walker, 1904.

unhappily notorious and would not be tolerated for a moment in any business office.... Answer every letter by return of post or telephone, if at all possible.... (Buchan, 1947: 242)

The article also suggests some good 'business practices'²⁴⁴ and lists provisions for ministers' personal finance and behaviour, although there is still a certain conservatism in its tone:

Be careful not to be foppish in your attire. A slovenly minister does not commend his calling... The same sense of propriety should govern a minister's smoking (1947: 242)

To a degree remarkable for its time concentration was also given to a perceived growth in concern about the status of the manse family. There was a warning that:

Sometimes a minister can become so engrossed in the spiritual needs of his other parishioners as to neglect his duty as priest to his own household. (1947: 247)

Yet traditional biases remained with regard to the role of the minister's wife:-

The lady of the manse has always played an honourable and distinctive part in our Scottish story.... Our wives keep us humble as well as happy, for they are our shrewdest and most understanding critics. (1947: 246)

On the 'thorny' issue of friendships in the congregation, it was noted that ministers should attempt to keep friendships predominantly with their fellow 'professionals':

Friendships mean much in a minister's life. He is often from the very nature of his office a lonely man. He should beware, however, of creating a certain jealousy by visiting some homes in his congregation much oftener than others close by. ... (1947: 247)

Principal Cairns' essay on the *Mind of the Minister* urged intellectual pursuit and wider study in the classics, in the arts, history, biography, science, despite its limitations.²⁴⁵ But the shortest chapter by far - and the last - written by G Johnstone Jeffrey was on the spiritual life of the minister (only ten pages). It too stressed issues such as time management; the spirituality of the parishioners; devotional reading to assist the practice of ministry- and only has one page on "growing closer to God" (Buchan, 1947: 245), i.e., on the minister's own

²⁴⁴ See Buchan, 1947: 243ff

²⁴⁵ See Buchan, 1947: 242.

spiritual life.

There were, however, in the early 20th Century some ministers who were beginning to articulate deep concerns about the role of the Church of Scotland and its ministry in the developing and changing life of the nation. As early as the 1930s Arthur Dunnett, then Secretary of the Home Department wrote a volume entitled, *The Church in Changing Scotland*. It was a faithful account of the activities of the Church of Scotland in the years up to and including the Great Depression. At many points the language is unusually strident for the time in it's critique of the failure of the Church and of her ministers to accept the reality of a very different societal context. He suggests that ministers simply were not willing to accept that Scotland was becoming less religious. Of the response to a survey in 1927 which suggested a significant drop in attendance, Dunnett writes:

It would seem that the Church were giving its countenance to a wrongful conception of its own place in the life of the nation, and a false analysis of its own influence. (undated, 72-3)

He went on to argue that many ministers were failing to engage in a pastoral encounter with their people, especially those on the margins of society, in the slums, the tinkers, the industrial workers of the yards. His suggestions included further development in Summer missions and elsewhere in industry and in hospitals. He paints a picture of empty country churches, of disillusioned ministers with no real faith and little recognition or support from the administrative centre.²⁴⁶

Dunnett was not alone, however, in expressing concern. Allan Easton as minister of the developing housing scheme of Pilton in Edinburgh argued in another sharply critical work for a new form of ministry and of being Church. He advanced practical proposals relating to worship; Church life; work with children and young people, men and women; the use of new communications; taking the Church to pubs, shows, schools and factories; becoming part of the life of the people - what he termed Church propaganda.²⁴⁷ He decried the lack of

²⁴⁶ See Dunnett, undated: 19ff.

²⁴⁷ See Easton, 1946: 104.

ministerial pastoral visitation in the period - "nothing can take the place of faithful door-to-door visitation by ministers and elders of the Parish Church...it is personal contact which really counts..."(1946: 110) - even although results may be slow to arrive. He argued that congregations needed to get rid of notions of reserved seats; a middle class conception of the Church and defeatist attitudes.²⁴⁸ Arguing for a much more active and responsible eldership he describes them as "sheep-dogs of the Lord"(1946:80),and recognising the need for the congregation to know its parish he urged fresh thinking on what it meant to be community and how the Church could best relate to new ways of being community.²⁴⁹ Yet despite his attempts at re-invigorating the Church with a new congregational ideal, he recounts the warning of a colleague:-

that it (the ideal) was unattainable so long as the professional minister retained his position as 'the dominating power and influence in things parochial and ecclesiastical.'... How true it is that the Church is dominated by the clergy.(1946: 67)

In an interesting insight into profound changes in attitude towards the ordained ministry, originating with the dramatic changes in society following the First World War Easton bemoans the reality of power vested in the hands of the ministry:²⁵⁰

In the life of the parish the minister is placed in a strong position if he chooses to exercise his authority... he can be a clerical autocrat.
(1946:68)

He describes the clerical dominated courts of the Church as "the circumtabular oligarchy"(1946:68); 'an old man's show'(1946:69) with most leading ministers well over 50; courts were unrepresentative due to time and location of meeting. (1946:69):

Inevitably they lend their weight to the forces of conservatism - which would not be so harmful were representatives of another point of view also able to be present.(1946:69)

There are few 'working class' elders because they are at work. With a transformation and an invigorated eldership, he suggests:

Those most immediately affected would be the ministers themselves, who would have much more time to devote to the work for which they

²⁴⁸ See Easton, 1946:101.

²⁴⁹ See Easton, 1946: 55ff.

²⁵⁰ See Bruce,1995:10.

are specially set apart. Many of them today spend much of their time at tasks for which they possess no particular responsibility, and which would be done better by laymen. ...When a less exaggerated view is taken of the relationship of the minister's office to that of his elders, his position in the community becomes clarified, making it possible for him to descend from his pedestal and become something closer to an ordinary human being. ...regarded with special veneration and awe as a representative of the Church in a quite unique way, he finds it all but impossible to live up to his position, except by hiding his real self and presenting a false front to the world. His collar ceases to be a useful badge of office, and becomes a wall behind which he retreats from other men..... I am not blaming ministers for this, for I know myself how hard it is to resist the temptation to become a 'little tin god'. The outside public has no conception whatever how difficult it is to wear the 'dog collar' continuously, without succumbing to the forces which are ceaselessly striving to break the minister's spirit and to make him the pompous dignitary which convention demands. If a great number conform to type without appearing to worry, by their very demeanour the more sensitive show clearly how intolerable they find the strain of remaining human.

The enthusiasm with which so many of them undertook Hut and Canteen work and other form of military service during the war illustrates what a tremendous relief they found it to be freed from their responsibilities, even for a limited period. (1946:76)

This lengthy extract is presented here because it is a remarkable illustration of the degree to which there was even by 1945 evidence of not inconsiderable discontent within the ordained ministry of the Church. Easton's work received a mixed response (as illustrated by the pages of *Life and Work* in 1947/8).

Nevertheless his work is evidence that loss of ministerial identity with regard to role and function can be discerned at a much earlier period than is typically assumed. That granted Easton goes on to suggest that the minister should be able to concentrate on what his task is, being quite clear that there was indeed a distinct task to perform:

The ministry of the Word, the conduct of public worship, the dispensing of the sacraments and the teaching of the young. For these tasks he is specially trained and is set apart by the Church. There are no more important tasks in the world. Yet how many ministers are hesitant and timid in the performance of them, because they are so busy trying to preserve their precarious position of power! They are afraid to preach the Word frankly and honestly, lest their congregations take offence and leave them. They are afraid to conduct public worship as they know it ought to be conducted, lest their sessions rise up in horrified indignation...To avoid trouble they give way to the demands of people who really do not know what they are talking about at all -

people who are simply desperately conservative and afraid of anything that seems to them unusual or new. (1946: 76-77)

He argues that re-envisioning mutual functions and responsibilities would help to reduce 'minister worship' and to end an 'exaltation' of the ministry. Easton is one of the first in the Church of Scotland this century to call for an invigorated theology of the laity, what he calls a 'theology of the people of God':-

We speak today of 'belonging to' Dr Jones' or Mr Thomson's Church, implying that for us the Christian fellowship is an association centring around the personality of one man...If we change our minds and decide we don't *like him*, we feel perfectly entitled to stay away or move on somewhere else... The minister has his job, but we have each got our own too - and no one can claim to be any more important than the other. (1946: 77)

In the midst of such challenges, the 'ordinary' minister continued usually faithful to their conception of ministry and its primary emphasis upon the preaching of the Word and the administration of the sacraments. Despite increasing pressure from administrative responsibilities and from the professionalisation of practice the parish minister continued in the early part of this century in much the same vein as before. The working week of Archie Craig, a former Moderator, is not untypical:-

His routine week seems to have been strenuous enough. In addition to the diligently prepared services, and steady parish visiting, he held each week a Thursday preparation class for Sunday-school teachers, to which remarkably, teachers from other denominations also came; and a Sunday night congregational hymn practice. (Templeton, 1992: 38-9)

Further evidence, from a rural context, of a largely unaltered pattern of practice from previous centuries can be gleaned from other clerical biographies such as *As A Tale is Told: A Church of Scotland Parish 1913-1954*. In it Heather Gilbert tells the story of the ministry of her father Revd Francis Cantlie Donald in the parish of Lumphanan. Though her account lacks any analytical criticism of her father's ministry it provides a tremendous insight into rural ministry over a period of remarkable sociological change. Inducted into a parish under the old system of heritors, Donald carried out what his daughter describes as a faithful and traditional ministry. Echoes of a bygone age where the minister had a clear place within rural society and was respected and revered in frequently equal portions.

However perhaps the most acute insights into life as it was lived for both minister and family come from the words of those whose experience it actually was. One such was the author Angus MacVicar. He suggests that there are three images which people have of the minister:-

The first is of a saintly, silver-haired figure, worthy of sentimental affection and regard but so remote from mundane reality that only a few are encouraged to approach his ivory tower with problems they want to discuss: problems, for example, of drunken driving, of marital unhappiness, of questionable business deals. The second is a black crow, skirling black theology from the pulpit, a sour critic of Burns Suppers, of golf on a Sunday afternoon, of drama, drink and dalliance - and inevitably, of dances in the Village Hall. The third is of a slightly ineffectual young man playing the guitar to his dwindling Youth Club. (1971:95)

MacVicar examined many of the ministerial 'genus' who visited the family manse in the inter-war years and concluded:-

What was our image of a minister? We didn't have one. At an early age we came to the conclusion that ministers are the same as ordinary men, well-intentioned but often sorely bewildered, good, bad and indifferent. Some we liked: those whom we knew instinctively could understand our sinful problems and help us work out the answers. Some we detested: those whose reaction to any pleasurable human activity was always a nasty, 'No!'. (1971: 97)

As has been documented elsewhere the Second World War had a profound effect upon the Church,²⁵¹ and particularly upon its ministry:

The nature of the clergy had been radically changed between the wars with the minister's office now concerned as much with organising social and sporting events as with saving souls. Lavinia Derwent describes how the ageing incumbent of a Borders' parish had been in the 1920s 'awful holy and awful upright...awful strict, awful old, but not, I gathered, awful human', and how the new minister, her brother, brought a new style to church life; whilst the 'auld meenister' 'kept his place, aloof from his parishioners', the new one 'appeared in plus fours and an open-necked shirt' and not only organised but joined in sporting events and Scout camps. ... (Brown, 1987: 212)

Profound changes which had led one George MacLeod in his critique of the inability of training colleges to properly prepare men for ministry in such changed circumstances to found the Iona Community in an attempt to encourage

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See Brown, 1987: 209.

the ministers to learn the technique of fellowship or brotherhood.²⁵²

c) The Minister's role: post 1950.

The period 1950-1980 saw significant changes in the understanding of the minister's role and consequentially in the ministerial sense of identity and function. These changes have to be set against a backdrop where in terms of wider Scottish society:

the legacy of the 'swinging, hippy sixties' is certainly underestimated if it is not acknowledged that it initiated the greatest and swiftest decline or religious adherence in Scottish history. (Brown, 1992: 76)

It would be wrong, however, to suggest that change or unease about the clerical role was immediate. Despite the increasing professionalisation of occupations, or perhaps in response to such a professionalisation, ministers continued to assert their traditional functions to substantiate their sense of identity.

In particular, the centrality of preaching at the heart of the minister's function is self evident when one reads a selection of some of the contemporary Warrack Lectures in preaching which are usually delivered by a practising minister.

Perhaps the most notable in terms of a description of the minister's role as preacher is Stuart. W. McWilliam's *Called to Preach*. Practical in nature and with observations from one of the most prominent preachers of the day, the preacher is encouraged to be aware of his own motivation. McWilliam argues for the need for integrity, courage, compassion, humility and enthusiasm. He concludes:-

I sometimes hear kindly people expressing their sympathy for young men entering the ministry of the Church today. Few would deny that there are special difficulties and problems peculiar to the age in which we live, but I do not feel sorry for those who are entering the ministry today. I would consider that it was insulting to be sorry for them. It is a tremendous task, an impossible task, but made possible by the grace of God. It is for those who feel 'called to preach', the most exhilarating, exciting and satisfying task they could ever wish to be given. I am not sorry for them. I am happy for them. (1969:88)

He suggests that the day of the preacher is far from over and that despite

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See Ferguson, 1988 and 1990.

changes in society its role and that of the sermon should still be central.²⁵³ Aware of the pressures, the judging of the preacher by his relevance,²⁵⁴ appeal and ability all of which were exacerbated in the media age,²⁵⁵ yet "for the minister...to be a good pastor he must be a good preacher...it is an inescapable part of our pastoral care of people to preach." (1969:3)

Writing a few years earlier Loudon emphasised the high status which preaching ought to have for the Church of Scotland minister, describing it as the chief function of the ministry. From the high theological understanding of this preaching ministry all else, catechising, the sacramental office etc. flows:

The ministry of the Word and the task of preaching the Gospel are the basic functions of the sacred ministry...in the Scottish tradition preparation and education for the ministry are very particularly directed to the preaching office. The minister's pulpit ministry is described as his duty.(1963 :31)

From a somewhat different theological stance the conservative evangelical minister, William Still of Aberdeen also affirmed that preaching was central to pastoral ministry. "The pastor is called to live by the whole Word of God in order that he may teach the whole Word of God." (1984: 12); a preaching office which involves walking, what he terms, the "tight-rope of the Spirit filled and Spirit-inspired ministry of the Word of truth." (1984:69) Yet warning against the tendency for ministers in pastoral encounters to seek to do the work of other professionals, Still encourages the:

pastor to concentrate upon real pastoral work... for then he is not dealing with those who are torn with irreconcilable inner conflicts, but with those who whole-heartedly want Christ , and want to live the Christ-life fully, in the church and in the world. (1984: 23)

Nevertheless despite the stress placed upon the preaching office there has been a gradual recognition that ministerial role has altered since the 1950s. Russell summarises the main changes for the Anglican clergy this century as:-

the increased concentration on the defining functions of the role; the contraction in the range of functions; the decline in community-oriented functions; and the increased significance of administration. (1980:274)

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See McWilliam, 1969:3ff.

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See McWilliam, 1969:55.

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See McWilliam, 1969: 60ff.

Reference has already been made above to the increased degree of administrative responsibilities. The decline of community-oriented functions is also pertinent for the Scottish context though there have been two areas of exception, an increased involvement on the part of many ministers in the 1970s and 1980s in industrial activity ²⁵⁶ and in political involvement during the Thatcher era, leading to a "growing trend since the 1950s for clergy in the Church of Scotland to see themselves as upholders of Scottish identity." (Brown, 1992:74)

A further significant change in the nature of ministerial practice since 1950 has been the reduction in the number of parish ministers, particularly since 1950. In 1900 there were some 1,828 ministers in the Church of Scotland reducing to some 1,751 till in 1990 there were some 1,250. This reduction has taken place at a time at which the national population has increased by over half a million.²⁵⁷

Related to this reduction, the social composition of the ordained ministry has changed considerably since the turn of the century and the Second World War in particular. The reasons, in addition to the men who were lost in the War, are complex although a similar trend has been evidenced amongst the clergy of the Church of England, of which it has been noted:

As the conventional attractions of the job have declined, so personal piety has become more important and an increasing proportion of ordinands are people who opt for the church after becoming disillusioned with a secular career.... But the very fact that ordination is seen as something of a sacrifice shows the low social status of the occupation. (Bruce, 1995 :34)

This change is further evidenced in one of the few pieces of research on ministerial recruitment in Scotland during the critical period of the 1950s-1970s. D.P. Thomson, describes the work undertaken at St Ninian's, Crieff (a Centre for Training and Mission Development operated by the Home Mission Committee) in assisting boys and men with their sense of vocation to the

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See Brown, 1992:68.

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A similar trend is evident in the Church of England. The figures are as follows 16,194 in 1851; 1901, 23,670 to 18,196 (1951); 1971 , 13,182. See Towler and Coxon, 1979:28ff.

ministry of the Church of Scotland. The work is regrettably short and limited in format and presentation. It provided data in response to set questions and letters with regard to recruitment.

After writing to headmasters of some 220 schools and by involving ministerial candidates through questionnaires at universities, Thomson suggested that ministerial recruitment chiefly came from the following areas:

Not generally speaking, from the rich agricultural areas, and not from the wealthy residential suburbs, but rather from the industrial belt and from medium-sized industrial towns.... more generally from schools catering for the sons of men in business and industry. (1964a: 5)

Thomson argued that there were significant changes taking place in the pattern of recruitment and in the future social composition of the ministry of the Church of Scotland. To confirm this he analysed the backgrounds of 300 candidates contemplating ministry. His research indicated that the three top occupational categories for fathers of candidates were clerk, shopkeeper and minister; with in balance the traditional trades making up a small number. He suggested that the decline of candidates from manse families might be as great as 10% since the turn of the century. Interestingly his research showed that nearly two thirds of the candidates were entering study from employment and from a wide area of occupations though again dominated by the professional and semi-professional categories.²⁵⁸

Thomson then recounts the feelings with regard to call from the candidates.²⁵⁹ In this regard his study coheres remarkably with the present research in that a significant number of those cited recounted a high degree of influence from others (especially ministers) particularly amongst the schoolboy candidates; from biblical inspiration, with fewer evidencing a developing, gradual consciousness in their call experience. Thomson's research also contained a series of questions posed to the candidates from ministers and elders and vice-versa. They indicate a considerable concern on the part of all three parties that

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See Thomson, 1964a: 9. Comparison should also be drawn here between these figures and the data available from my own empirical research which indicates that some 60% indicated that they had previous employment before they had entered the ministry.

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See Thomson, 1964a: 10-21.

the practice of ministry had altered but that such changes were not being recognised at an institutional level.

Thomson was not alone in calling for a re-conception of ministerial practice though there was still a tendency in post-war years to consider the process of change as transitional and of a limited nature. Daniel Jenkins' influential work *The Gift of Ministry* had a profound effect on ministerial thinking after the War years in both Scotland and England. It was one of the first to recognise that the changes within society would necessitate changes in the way in which ministers functioned. Noting that ministers were exempted from military service it stated:

The minister is still recognised as possessing a unique place in society, but that uniqueness is not properly understood nor is the definition of it which the minister himself would give universally acceptable. His uniqueness is more and more making him the odd man out.
(Jenkins, undated: 8)

Yet despite his observation his work is in many senses essentially a re-presentation of the classical reformed understanding of the office of the ordained ministry, one which Jenkins resolutely believed to still exist and have validity. He concluded that the task of ministry today is a theological one (undated: 179); "to be a true minister....means a new call to ruthless honesty and ceaseless vigilance and prayer." (undated: 18) for although "the days are dark the lamp must be kept burning by the ministry of the Church." (undated: 180)

Nevertheless there can be little doubt that the profound sociological changes of the 1960s had a significant effect upon the role of the minister resulting in varied responses. Ministers increasingly found themselves, together with the Church apart from whom they cannot be understood and were not considered by society at large, in a position of marginalised social isolation.²⁶⁰ For, as Russell underlines, whilst the changes in ministerial function this century may not be hugely significant there has been a dramatic change in the social position of the clergy. In words which would be an equally valid description of the Scottish

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"As the representative figure of the Church the clergyman feels in his own person the frustrations and dilemmas which these altered circumstances and the constant questioning of the Church's relevance in contemporary society have occasioned. (Russell, 1980: 262). See also Russell, 1980: 284 and Irvine, 1997: 52ff and his discussion on leading the Church in a post-Christian age.

minister, he writes that "not only did the role have high social status but it possessed a central position in the social and cultural life of the nation." (1980:281). Such a position no longer pertains.

One response to perceived changes within wider society other than re-articulating the central core of the ordained ministry was to seek to accommodate the developments evident in other professions and to treat the ministry increasingly as an equivalent profession. This is reflected in the literature which criticised any attempt to change the training of ministers by making it less academic and more skills based. Faced with a shortage of candidates, James Whyte, Professor of Practical Theology at St Andrews, urged that such a shortage was not the occasion to lower standards. Of the ministry within the Church, he wrote:-

The ministry is thought of in terms of function, as a job to be done, rather than in terms of privilege or status; it is thought of, therefore, in terms of ability rather than of validity. (1973:89-90)

Writing in the early 1970s, before changes to the curriculum were introduced, Whyte indicated:

Since 1929, and particularly since the Second World War, the course has been under repeated attack, and under repeated review. The demands for more practical training, for more time to be given to courses in Practical counselling, Teaching Methods, Sociology, Industry, for more attention to the devotional life, and for more corporate spiritual discipline, for less time (or no time at all) to be devoted to Hebrew or Greek - all these have been met, modified, or rejected from time to time, but no basic changes have been made. (1973:91)

In general ministerial training had remained substantially unchanged in structure since 1589, although there were obvious changes in the content with new scholastic and academic insights. Whyte suggested that any practical training should not interfere with what he termed the candidate's "academic work." (1973: 92). He also indicated that there had been a significant shift in the attitudes of those selected and trained through the universities for ministry:

There is a disturbing number of tight-shut minds, who treat everything in the course as a task to be done, like a crossword puzzle, without any relevance to their faith or their future ministry. Little can be done for these, save to hope that the Church will cease to accept them in the first place. (1973:92)

Lamenting the loss of a theologically critical and interested congregation (though one wonders if they ever existed save in the dreams of the Reformers), and suggesting that congregations within the Church of Scotland had run away from any pretence at theological or biblical knowledge, Whyte writes of the tremendous pressure being placed upon ministers, a change since the early days of the century:-

The main burden of the success or failure of the congregation (conceived by its members in terms of finance and numbers) is made to rest fairly and squarely on the shoulders of the minister. It is he who out of the store of his personality and gifts, in preaching and prayer, in visiting, in organising, in handling people, provides for their spiritual and religious needs, and keeps the congregation happy. When he does well the church fills, when he does badly the church empties. ... The minister is still expected to perform the traditional functions of preaching, visiting, conducting public worship, teaching, but because the criterion of success is a worldly one, the role-expectation has subtly changed, and the gifts most prized have little to do with theological education. A pleasing personality and a friendly manner may be more valued than spiritual insight....(1973: 96)

In the face of such changes and varied role expectations, he argued that ministers should not be trained in practical skills at the expense of theological insight. Yet he suggests that though there are better advertising men, salesmen, sociologists, educationalists, youth leaders, not surprisingly ministers are aggrieved that they are not trained in these areas. He also argues that when ministers accept the role 'expected' of them there is a serious loss to the minister-people relationship.

There is no longer mutual respect. The minister (on whom so much depends) is either idolised or criticised, and he for his part becomes the creature of the congregation endeavouring always to please them...or else he despises them. (1973:98)

Arguing for reform of theological education to take place only when it is accepted that the Church does not begin and therefore end with the clergy, Whyte estimates that the practice of ministry had become too minister-centred in Scotland, especially in rural communities.

Similar concerns about the future of ordained ministry were being expressed by others. In the opening address to new students at New College, Edinburgh in

1959, William Tindal asserted that the ordained ministry of the Church of Scotland was known and valued chiefly for its preaching.²⁶¹ Despite the changes in society he reiterated that "pastoral service, the preaching of the Gospel, the administration of the sacraments, government and discipline - are still the work of the ministry." (1960: 420)

Writing in 1975, Murdo Fwen Macdonald, professor of Practical Theology at Glasgow, in a work describing the role of the minister in the Church, looked to future strategies for ministry and suggested that :

The time has come to question the assumption that all a parish requires is one man trained in the traditional theological disciplines. the acceptance of part-time ministers could be a step in the right direction.(1975: 177)

His work on the practice of ministry also evidenced the increasing influence of secular demands , particularly with a concentration on the role of psychotherapy, the role of the counsellor and the ministry of referral in pastoral ministry.

Traditional functions were increasingly being lost and the role of the minister was increasingly marginalised, leading to the sort of questioning of identity, role and function evident in the first chapter above. The changes which faced the Church of Scotland ordained ministry in the post-War era were being felt across western society. Steven Mackie, in an examination of the changing patterns of ministerial role expectations, concluded that whilst " certain fundamental tasks remain the same, much has already changed." (1969a: 16).

Conclusion:

In conclusion, therefore, it is clear that the practice of ministry has changed considerably since the Reformation but most especially in the twentieth century. Such changes in role that have taken place have occurred as a result of the loss of specific roles within Scottish society to other professionals. From a position of both intellectual and cultural dominance in the 18th and 19th centuries, from one of respect and clear social and occupational role, the ordained ministry in the 20th century has become in the Scottish context an occupation increasingly

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See Tindall, 1960:413.

denuded of its distinctive identity and functions. Various responses have been indicated to such changes; the re-assertion of the primacy of the preaching role with the subordination of all other functions to an emphasis on preaching ; the increasing development of the eldership and membership of the Church of Scotland; the re-affirmation of the centrality of an 'educated ministry' and the developing concept of the minister as a skilled professional. All of which failed to re-invest the ministerial occupation with an identity in a modern never mind a post-modern world. The recognition of the need for re-conceptualising the ministerial role and a developing sense of lost identity and role has, it is argued, been much earlier than might be assumed. We conclude in the words of Russell:

Above all else, in contemporary society the clergyman's role is characterised by marginality to the mainstream concerns of ordinary people.....In such a situation it is hardly surprising that the clergy have suffered from a deep sense of bewilderment and disorientation, and are inclined to hold fast to the old certainties..... the ministry is passing through not just a period of temporary uncertainty but a profound crisis. (1980:262)

The developing 'crisis' of ministerial role, function and identity is clearly evident in an examination of the research findings which now follow.

SECTION B:

Chapter Two.

The Scottish Minister's Role and Function Today: a presentation and analysis of empirical and comparative research.

Vocational aspects.

Introduction :

Having considered the changing and developing understanding of ministerial role this century and the role of the ordained minister within the Church of Scotland in specific, the following two chapters seek to articulate and examine the contemporary practice of ordained ministry and to do so with particular attention to ministerial identity and understanding of role, as evidenced in the empirical research.

Inevitably there has been a considerable amount of data resulting both from the postal questionnaire and the structured interviews. Space does not enable a full evaluation of all this material which is presented in Appendices 1 and 2.

Our primary concern will be to examine the practice of ordained ministry as it specifically relates to understanding of role and identity. In order to do this the following chapters will firstly present the empirical data with illustrative comment followed in turn by a comparative evaluation of this material, relating and analysing it with regard to wider research. The two chapters which follow are thus divided, partly to ease analysis but also to indicate the degree to which aspects of relationship are key to the contemporary practice of ministry. In line with our earlier discussion above, it will be argued that the present study articulates the need for a developed theology of ministry rooted in a relational understanding of ministerial practice and role identity. To that end the first chapter concentrates on vocational aspects of the minister's role, such as call to ministry, training, work pattern etc. The second chapter concentrates on relational aspects, including the nature of pastoral care, family, spouse, and self relationship. Inevitably there will be considerable co-relation between these two chapters and their content. We begin by examining issues relating to vocation and start of ministry associated with role and identity understanding.

A : Vocation and formative influences.

i) Presentation of research findings:

The following empirical research has to be placed in the context of the research noted below which provides justification for the underlying assertion here that vocational motivational factors together with the concept of role modelling are key elements in forming ministerial practice and identity. This work argues that to achieve this understanding it is necessary to examine external factors both at the pre-selection level and also in the development of early models and practices of ministry.

One of the ministers interviewed confirmed the importance of this relationship when he commented:-

All these young ministers are awfully concerned about how to be a minister. All I have to do is think of my own parish minister whom I knew as a child and how he went about the houses simply doing the Lord's work. That is my ministry - to follow in his footsteps and hopefully be as faithful to God as he was. I am not ashamed to say that I have brought nothing new in the way that I have practised my ministry in this parish - after all it isn't the minister who matters it is the faithful, continuing ministry. (SRI 11:3)

Whilst such sentiments can perhaps be appreciated they indicate an emphasis upon inherited role models which was discovered to be extremely prevalent in the research sample.

In order to identify the key areas and the degree to which inherited influences motivated both the candidates' sense of vocation and early ministerial practice specific questions were asked within the structured interviews. Interviewees were questioned on their own understanding of their call and sense of vocation through the following questions:-

Q3: "Was there any moment at which you felt *called* to be a minister, if so, what was it?"

Q4: "Was there any one individual who had a great influence upon your decision to become a minister....in what way did they influence you?"

Q5: "Are there any ministers who have had a particular influence upon you and why?", and

Q6 "When you think of your ministry can you tell me what is your favourite biblical passage(s) or image which you use to describe it?

Sense of Call:

“Was there any moment at which you felt *called* to be a minister, if so, what was it?”

Of those 75 interviewed, some 36 (48%) indicated that they could clearly identify that there was a specific moment in their lives when they felt *called* to the ministry. Not untypical of this sense of identifiable call are the following:-

I had a sort of conversion experience at the age of 12 ... From then on I felt a clear and deliberate call.. everything essentially was related to that experience. (SRI 28:1)

I have a particular moment. It was a General Assembly Youth Night in 1953 and Ian Pitt Watson was speaking and I just knew what he was saying was for me.(SRI 30:1)

For others the call was something which :-

.. grew like topsy.(SRI 2:1)

..had been knocking away for ages and it took me years to realise (SRI 22:1)

...was something to do with ‘ought’ rather than ‘want’ for me.”(SRI 56:1)

Of the 36 who gave an identifiable moment for their call, 14 (39%) felt they were *called* through the process of reading a particular scriptural passage. For 12 out of these 14 the passage was one which was traditionally associated with vocation, particularly the vocation passages of the prophets in the Old Testament. There were only two *Damascus Road* experiences in the biblical sense!

At different moments for two years it was a persistent, nagging irritation....I remember the key moment was when I was reading the call of Ezekiel and there was something in that that really impressed me that this was God’s way of telling me that that was where my future lay. (SR1 5:1)

Further there seems to be no theological divergence amongst this grouping of 36 interviewees. Some 20 described themselves as “theologically liberal” or “traditional” and the remaining 16 described themselves as “conservative evangelical” in theological and biblical outlook.

However, there were some who suggested that they did not feel a sense of call as such:

I couldn’t say that I had a conscious sense of call at any stage. I have had a sense of the inevitability of it but I have never ever felt consciously called to the ministry... Some of the reasons for entering were pretty ignoble, some

noble. (SRI 26:1)

They were, nevertheless, in a minority, with well over 90% of those interviewed indicating that the call was important to them.

For the majority of individuals, whether they believed that they could point to a significant moment for their call or whether they considered this to be a "gradual" "growing awareness", when asked in the Questionnaire about their sense of call there was a high degree of conviction that they still felt called to ministry at that particular time. This was despite the fact that many felt that their understanding of their role and their own sense of identity had changed dramatically since the start of their ministry. Despite a sense of role alienation or identity crisis the feeling of being 'called' to ministry remained. One interviewee expressed this sentiment thus:-

I have a deep belief and necessity in the call to the ministry and feel that unless you do have a strong call then the ministry is a heart-rending, difficult and unsatisfactory work to do. When times are tough I remember my call and that carries me through. (SRI 22:4)

This strength of initial call was further reflected in responses to the questionnaire statement:-

5:25) "I still feel that I have been called by God."

SA:	=	210	=	83.66%	+93.62%
MA:	=	25	=	9.96%	
NSV:	=	6	=	2.39%	
MD:	=	10	=	3.98%	-3.98%
SD:	=	0	=	0%	

Role models and influence:

"Was there any one individual who had a great influence upon your decision to become a minister....in what way did they influence you ?"
"Are there any ministers who have had a particular influence upon you and why?"

Both these questions were asked in order to ascertain the degree and nature of influence on individuals before they presented themselves for ordained ministry and to discover whether there were particular ministers and ministries which had a significant affect upon their ministry.²⁶² Both resulted in responses which are divided

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See Greenwood, 1995:21-22.

into five categories. These are:- no real influence from any individual; influence from family and friends; a significant influence from parish ministers; a significant influence from other "well known" ministers, e.g. George McLeod, Tom Allan, D.P.Thomson, William Still etc.; and fourthly, a significant influence through reading theological/biblical writers.

Of the 75 interviewed :-

8 (11%) said that there had been no significant external influence upon them that they could identify.

No-one ever mentioned the ministry. Indeed my own minister tried to put me off. (SRI 19:1)

13 (17%) said that they had been influenced in their decision to enter ministry by their family and friends:-

My own parents and my parish minister.(SRI 13: 1)

My parents were both believers and my father was Session Clerk in an Edinburgh Church.. there was no escape.(SRI 35: 1)

25 (33.3%) indicated that the most significant individual in the formation of their decision to become a minister had been their own parish minister, for both positive and negative reasons:-

My local minister who baptised my oldest son. (SRI 4: 2)

The person who most influenced me was my parish minister - I didn't want to be like him. So whenever I'm not sure about who I am in my ministry I remember him. (SRI 8: 2)

Very much my own parish minister...I like to think that if he were here he would see that I have carried on in his footsteps...faithful to the Gospel in an ever-changing age.(SRI 49:1)

26 (35%) indicated that other well-known, 'ministerial' figures were influential; these included individuals who were considered to be prominent preachers, but also those with whom there was contact during student days:-²⁶³

I had a special relationship with my bishop - a good bishop can make up for all your bad training (SRI 69: 1)

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"The importance of role models is widely recognised today. It seems likely that integrated with theological teaching, the influence of college staff and especially principals has been an important contributory factor in the formation of clergy....There was even one accusation of the "colleges stereotyping clergy.(Greenwood,1995:22)

I was thinking about this the other day and it is astonishing to reflect that almost all the things I do and the way I do them have been influenced by my bishop, the late Dr Whitley...I am proud if people look at me and see the comparison. (SRI 21:2)

George Macleod was the first man that made worship something which came alive and not something you simply did. (SRI 1:1)

Fundamentally, Tom Torrance, he shaped the whole pattern of my ministry and hopefully still does.... (SRI 13:1)

Eric Alexander in the Tron, a man of profound influence , pastoral care and brilliant Reformed preaching,....he gave me the model on which I have tried to replicate my ministry.(SRI 16:2)

3 (4%) felt that they had been primarily influenced by something which they had read from a theological/biblical scholarship perspective. All these three were men nearing retirement:

I was brought in by reading a book, Tom Allan's Face of my Parish... It blew open the Church for me.(SRI 32:1)

Of the 75 ministers interviewed a total of 38(51%) indicated that their practice of ministry had been influenced by the pattern of another, whether, parish minister, bishop (minister with whom a student trained) or the teaching of another. Whilst this is to a degree to be expected in any profession - the sense of modelling oneself on another is key to the concept of role performance. Difficulties are created when that model breaks down or if one's conception of occupational role is solely or substantially based upon an inherited role model then this can cause and result in a crisis of identity. There is also a question related to the dominance of a 'ministerial hero' figure. Any individual seeking to live up to the expectations which are internally perceived by the self of an ideal "type" of "*good minister*" or "*successful minister*" can potentially suffer from psychological difficulties if they fail to meet these internal role standards and feel they are not succeeding.

It has been noted above that the practice of ministry has changed considerably partly as a result of sociological changes. Therefore if ministers are operating at an unconscious level with influences from ministerial models which arise from a different sociological and theological context then this internal role-modelling, far from giving a sense of occupational security and a strong sense of self-identity, can, arguably, lead to even greater insecurity and lack of identity.

In addition it is worth noting that only one of the 10 female ministers who were

interviewed indicated that they had been influenced in their concept of ministry by another woman minister.²⁶⁴

Scriptural influence:

“When you think of your ministry can you tell me what is your favourite biblical passage(s) or image which you use to describe it?”

This question attempted to discover whether there were any dominant biblical understandings of ministry which could be detected amongst those surveyed and the degree to which these affected the role understanding and identity of the ministers interviewed. As might have been expected it elucidated a wide range of responses. Nevertheless there was a degree of categorisation possible:-

Of the 75 interviewed:

15 (20.%) felt that there was no biblical passage or non-biblical model which influenced them

58(78%) were able to identify one or several biblical passages/ non-biblical models.

Of these some 46(61%) selected a biblical passage, the remaining 12 (16%) a non-biblical image/model.

2 (3%) felt unable to answer the question.

Further analysis indicates that the ministers identified a wide variety of scriptural passages, although a majority were ones which evidenced a singular and individual conception of ministry. Amongst these were the Great Commission, Matthew 28: 16 ff. (chosen by 6); the parable of the vineyard (3); ten identified their ministry as “doing what Christ did” and chose kerygmatic passages which evidenced Christ healing, teaching, preaching. Five quoted the post-Resurrection commission of Peter in St John’s Gospel. There were only eight Old Testament passages selected. One of these was “Everyone that thirsteth come ye to the waters” (Isaiah 55:1). The others were split between the calls of Jeremiah, Isaiah and Moses and Ezekiel.

It is difficult and would perhaps be false to try to posit too strong an association between the influence of biblical passages and the practice of ministry. Nevertheless

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This is indicative of other research findings which argue that one of the additional sources of stress for women in ministry is the lack of any strong role models.

if a minister's conception of their role is strongly modelled on a biblical understanding of ministry which essentially emphasises her individuality (e.g., the classic call passages) then this can potentially create difficulties if she is then forced to work in a more corporate and collaborative manner. Psychologically there is also the risk that the individual becomes obsessive about the uniqueness of their role function. There is evidence within this research to suggest that at the root of the feelings of alienation and role uncertainty within the ministry of the Church of Scotland has been a sense of threat to those tasks and functions which ministers felt that they had been called to distinctively perform, in particular those associated with Word and Sacrament. When these areas have come under threat then their sense of both personal and occupational identity has been undervalued, and the interview returns indicate that this is heightened in those individuals who indicated a biblical basis for ministry which was individualistic in nature. Conversely, if the biblical images directing ministry are more community oriented, stressing the nature of the body of the Church, then ministers are perhaps enabled to cope better theologically and practically with some changes to their role and function, though equally as was evident in the interviews, they are then more uncertain about that which is distinctive within their role.

ii) Analysis: the psychology of vocation and ministerial personality.

The above findings with regard to vocation, role modelling and biblical influences have to be viewed in relation to other extant research. In particular what follows will examine the influence of research on ministerial personality in understanding vocational and motivational factors.

Vocation: The Call.

It will be argued later that vocation plays a fundamental part in both ecclesiology and what will be advanced as a "trinitarian relational theology of ordained ministry". We shall therefore at this point only consider vocation in terms of the numerous empirical studies which address the issue of what influences a choice of career in a religious vocation/profession and the influence of vocation upon occupational role and identity. Fichter's general observation

about Ginzberg's three stages of choice is a useful starting point in this regard, he writes that there are:-

fantasy choices up to age 11, followed by a period of tentative choices up to about 17, whereupon the period of realistic choice begins. (1960: 94)²⁶⁵

In this regard Hagedorn underlines the importance of motivational factors during vocation for the concept of identity during the whole of ministry:-

It is vital for the pastor to examine his/her reasons for entering ministry if the issues of identity, separation, togetherness, and boundaries are to be handled in a health-giving manner....Are there issues of seeking attention, of needing to please others, of securing love, of earning love, of living out unfulfilled dreams of a father or mother? (1990:131)

Susan Cardwell (1974) also argues in her research on conflict and dropout from ministry that one of the key factors in determining persistence in ministry is the strength or otherwise of vocational influence.²⁶⁶

Those involved in the process of selecting ministerial candidates equally highlight the importance of vocation for the rest of ministry, although both existentially and theologically it may be difficult to determine the nature of vocation especially when related to call, of which ACCM has stated that their selectors "have found it extremely difficult to reach a consensus, either on its definition or on the way to recognise it clearly." (1983:11).

The sense of inner call is clearly important to many of the ministers interviewed in the research sample, yet they evidently found it difficult to describe the experience. It may be termed as an

inner recognition of the need, indeed the demand, to serve God in a particular way; a persistent longing to be of service coupled with a desire to witness to the love of God. (ACCM, 1983: 11-12)

It is this sense of inner call which clearly anchors individuals in situations where their sense of identity and role is questioned and not solely in ordained ministry, for as Beverley Gaventa writes:-²⁶⁷

²⁶⁵ At least in terms of choice maturity therefore most of the interviewees exercised choice later in life.

²⁶⁶ See Cardwell, 1974: 276-279.

²⁶⁷ Orlo Strunk whilst indicating a diversity of motivations for vocations argued that the concept of 'call' was recognised explicitly by almost half of the students he researched. He concluded that "the call concept, however understood, appears to play a crucial role in the lives of most of the young ministers." (1996: 433)

Without a clear understanding of our own particular vocation, we flounder about, subject to every claim from the outside and capable of no focused, sustained effort in any direction. As Alice learns from the Cheshire Cat, if you don't know where you're going, any road will take you there. The scandal is not that we cannot do everything, but that we do not recognise the particular thing given to us to do. (Messer, 1989:28)

There is very little research material on the nature of vocational choice within the United Kingdom. Eric Carlton (1968) researched the vocational preferences of Baptist pastors in England, and showed that the concept of call to ministry was 'particularly difficult to define' (1968:108), although for the majority the "Call" was the climax to a growing vocational awareness.²⁶⁸ He suggested that most ministers described their call in terms of the pastoral and preaching office²⁶⁹ though he detected that those from a liberal theological orientation tended to be more humanitarian in their vocational understanding, whilst those who were more conservative emphasised the more conventional channels of pastoring and preaching.²⁷⁰ Regardless of theological orientation the majority of Baptist pastors believed that God called them to a particular and specific church. Carlton concluded that "the concept of 'call' in the Free Church ministry is an intriguing study in institutionalised ambiguity." (1968: 113). His overall findings bear a remarkable similarity with that already presented above in this research.

Motivation and psychological influence:

Mainstream psychological theories of the personality combine in the affirmation that part of what affects our sense of identity, and in particular our occupational identity, are those factors which influence our selection of that profession and which are important ingredients in our early professional identity and role awareness. To the best knowledge of the present writer there have been no extensive pieces of research undertaken in the United Kingdom on identifying the motivating factors in candidates

²⁶⁸ See Carlton, 1968:108-9.

²⁶⁹ See Carlton, 1968:111.

²⁷⁰ Carlton also highlights that there was even further confusion when it came to understanding the nature of call to the local church. He describes this as "defying simple analysis." (1968: 111) suggesting that the more conservative tended to go to parishes where there had been a lack of success: "What others had not achieved, they will achieve.. they assume that 'blessing' must follow where 'the word is faithfully proclaimed.'" (1968:112)

presenting themselves for ministerial selection, training and ordination, and particularly not within Scotland.

Perhaps the most significant work on vocational motivation remains that carried out by Margarietta Bowers. In her study she argues that the role of unconscious motivations in vocation are important and should not be ignored because motivational factors deeply affect and condition the practice of ministry. Using a humanistic psychodynamic model Bowers identifies in her research two chief characteristics in vocation, death and exhibitionism:-²⁷¹

An early experience of death is a frequently occurring motivational dynamic among clerical patients. (1964:31)
 another significant motivational dynamic lies in the sexual areas...
 exhibitionism .. is perhaps more characteristic of the clergy than any other professional grouping (1964: 35)

She basis her study on the following premises:-

- 1) The decision to enter religious life professionally is based on the desire to fulfil unconscious needs.
- 2) The choice is explicable in terms of conscious motivation but can be understood only on the level of primary-process thinking.
- 3) The choice may be healthy or pathological in its genesis as well as in its expression. Consequently, there is a direct co-relation between a given individual's self-success image and the pathological content, or its absence, of his vocational choice.
- 4)... many clerical patients have a distorted self-perception. (1964: 39)

For Bowers it is clear that if vocational choice is to be satisfying it must fulfil two kinds of needs: "the expectations set up by the conscious motivational dynamics that had originally led up to it, and more importantly, it must gratify unconscious needs." (1964: 231). Her clinical work convinced her that many ministers had entered ministry in search of love having failed to receive any warmth or love as children and young adults. She graphically warns that there will be a "return of the repressed" later on in ministry if emotional traumas, needs and deficiencies with all their distorted meanings are not recognised and dealt with at the vocational level, in particular unconscious repressed needs.²⁷²

In addition, in his research on stress victims in ministry, Schurman drawing on

²⁷¹

Reidiger noted that "the clergy are very aware of and seem to like the attention and power of leadership, but seem to be caught in the bind of not really knowing how to lead, of loving to be authoritative while worrying about being humble." (1982:40)

some of the findings of Bowers suggested that:-

the decision to become a minister or priest may be healthy or pathological in its genesis as well as its expression; it usually is a mixture of both. ..(1976: 85)

He argued that the start of role problems for clergy can both be traced to a time pre-seminary and at the time of specific vocation. Students and ordinands had very set and particular pre-conceived ideas about ministry:-

whether one grows up in a parsonage or in the home of lay persons, he gains some rather clear images of what it means to be a clergyman... images gained in childhood are not easily discarded or replaced. .. One important aspect of these images is the strong man of faith... (1976: 80)

Johnson (1970) recognised that a further vocational tension was created by ministers trying to live up to and be faithful to traditions from the history of the Church, and the precedents of former ministers.²⁷³

In addition Lindenthal's study (1968) investigated those who entered the ministry at an early age and later in life. He concluded from examining 72 seminarians that the students who entered 'later' showed signs of entering as a form of psychological compensation for failure either earlier in life or in their adult career choices. When it is considered that there has been a gradual increase since 1945 in the number of individuals entering ministry in the Church of Scotland at a later age, Lindenthal's findings are interesting and would benefit from being examined within a denomination like the Church of Scotland.²⁷⁴

Bradshaw (1977) researched 140 cases of ministers who were facing occupational difficulties, some of whom had left ministry and concluded that many of this number had initially entered ministry for defensive and unconscious motivations, some evidencing psychotic elements²⁷⁵ which were exacerbated by role uncertainty and confusion at parish level.

Writing within the British context and within the Roman Catholic Church in the

²⁷² See Bowers, 1964: 232-233. See also Oates, 1961: 76ff.

²⁷³ See Johnson, 1970: 52.

²⁷⁴ As in both my own research and in the research of Thomson (1964a) there is evidence that the significant majority of those entering the ministry of the Church of Scotland are mature candidates.

early 1980s, Hornsby Smith after interviewing fifteen Catholic priests, an admittedly small though geographically and occupationally diverse group, concluded that:-

Becoming a priest seemed for most priests a natural process in their life history. A sense of conscious choice or decision was rarely mentioned. (1980:507)²⁷⁶

There is therefore a not insignificant corpus of research which suggests the key importance of ascertaining the psychological motivational for vocation to ministry and the influence that this in turn has on the role understanding and sense of identity of the clergy.

Influence from 'significant others':

There are also the influences which are brought to bear by those whom we may describe as 'significant others'; namely parents, family, friends and parish ministers.

Fichter underlines the importance of these influences by arguing that the most significant influential factor on the vocations of the priests he met were their parents.²⁷⁷ Whilst it may be argued that there are distinctive features present within Roman Catholicism which encourage parental influence upon vocations, studies in the United States in the 1940s to 1970s show a considerable parental influence towards religious vocation in the Methodist and United Presbyterian churches, particularly from the influence of mothers.²⁷⁸ This is in general accord with the influence pattern evident in my own study, for whilst parental influence was not as great as it is in other studies,²⁷⁹ it is nevertheless a key factor.²⁸⁰ Carlton also noted that a significant influential factor in vocation is

²⁷⁵ See Bradshaw, 1977:236.

²⁷⁶ See also ACCM who suggest that sometimes their experience has been that a vocation may arise from a 'neurotic need' (1983: 12)

²⁷⁷ See Fichter, 1960: 95.

²⁷⁸ See Allen, 1955; Hagau, 1945: 796 and Strunk 1996:434.

²⁷⁹ At some 17% of the sample. Perhaps this is as a result of more mature people coming into the ministry, for whom the empirical evidence indicates there to be a greater stress upon the role models of ministers than their younger colleagues. Thomson (1964a) drew a similar observation (esp.12-15)

²⁸⁰ See Thomson, 1964a:11. Carlton on his work on call agrees with Thomson that fewer sons of pastors are entering ministry, he writes: "It would appear that those from families which are closely connected with church administration often become

the individuals own pastor although it "varies considerably" (1968:109) but is usually always positive and affirming.²⁸¹

Other motivational factors:

Fichter also suggests that social prestige attached to a profession acted as a key motivating factor in occupation choice. Given the declining societal role for the clergy this results in a 'lower' sociological make-up of the clergy,²⁸² although some would still argue that there are degrees of motivation amongst some clergy for a lost prestige, status and a middle class position of ministry within Scottish society.²⁸³ If people are thus motivated there is a consequential affect upon the performance and functioning of ministry making such individuals more inclined to hide behind the badges of office and symbols of status.

Role modelling:

There has been a considerable amount of research on the influence of role modelling in general upon ministerial practice and its relevance to a developed sense of role and personal identity. Blizzard noted in his research in the late 1950s that:-

men who are recruited for the ministry usually have an image of the preacher, priest, teacher and pastor as a servant of God.(1956a: 508)

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- 281 disilluioned with the concept of ministerial vocation. " (1968: 113-114)
Neill with regard to vocation suggests that there are a number of false motives increasingly evident in choice of ministry; the first was "the tame acceptance of a tradition...influence of family, friends and priests.(1952:35-36)
- 271 One of the main conclusions Thomson drew from his research was that candidates for the ministry of the Church of Scotland were increasingly coming from "the industrial belt and from medium-sized industrial towns... no longer in the same numbers from rural communities, especially the Highlands and Islands.. and increasingly from the worlds of business and industry... though with only a few from manual types of employment."(1964a: 7-9). The occupational breakdown of the present survey indicates that 48% were designated as professional in previous employment and only 8% as unskilled..
- 272 Russell (1980) argues that one of the tensions facing ministry is living a 'middle class lifestyle on a working class salary. There may also be, however, some residual truth in Neil's suggestion that some were entering ministry as an escapism from the hardness of life", because for Neil: "from the point of view of the ordinary man, the life of the minister is a sheltered life. He is saved from some of the roughnesses and hardnesses of life. He is exempt from the risks which are the daily bread of the businessman."(1952: 38). However this sense of security is probably diminishing if it hasn't disappeared already.

Oswald has commented that role models are received by ministers across a wide spectrum of their experience, not solely in youth and adolescence, including the perennial holy man/woman image. The models are diverse "some come from early childhood experiences with clergy, some from seminary, others from 'successful clergy'" (1990: 98)²⁸⁴

One of the difficulties, therefore, in understanding the influence of role models is that, as Erikson has indicated, most people operate from an idealised (and therefore inauthentic) role model and failure to live up to this brings difficulties as was indicated in our discussion on stress and burnout. The added dimension is that the falsity of the role-model may not be immediately apparent as a result of theological factors and continuing development of the false role by misplaced expectations from congregation, colleagues and self.²⁸⁵ And these certainly exist. In a booklet *Collar and Cloth* published by BCC in 1963 "the idealised picture of the parson presented is that of a virile young sacramentalist who is both suitably humble and conveniently omniscient - an ecclesiastical Jack-of-all-trades who is in demand for his unique and indispensable services."

(Carlton, 1968:107)

In response to the strength of false role modelling Messer argues that there is an urgent need for a strong self-identity to move away from overt dependence on inherited and internal role models, especially in an occupation where role and identity are so inextricably linked, and to develop personal and thereby authentic models of ministry.

Critical to the process of accepting God's gift of ministry is to move beyond the stereotyped images that we encounter, create, accept, internalise, or perpetuate...Caught in this web of cultural expectations and church equivocations, sometimes clergy themselves begin to accept the assigned stereotyped roles, to wear masks hiding their own human identities, and to spin theological justifications for their being treated differently from the rest of the human race.(1989: 49)

We have noted above the lack of any distinct role-modelling evident for the women ministers interviewed in the present research. This is in accord with evidence elsewhere. Noting a similar lack of role in her respondees, Helen

²⁸⁴ As Messer argues they are not always consistent "we tend to recruit ministers through one kind of image, train them in light of another kind, and then require them to practice in terms of yet another kind." (1989:50)

²⁸⁵ See Bloom, 1971:62.

Ashton (1990) researching women within the ministry of the United Reformed Church concluded that there is a strong sense that women feel called to ministry per se and not the performance of a particular concept of ministry or to the fulfilment of particular functions. She argues their sense of vocation is not essentially functional in orientation, in general she remarks that:

For some the call came at a precise time when they felt specifically to seek entry into the ministry, even when they did not know if such a ministry was open to them. For others it was a gradual realisation, coming after many years engaged upon other forms of Christian service.(1990: 2)

Personality Profiling: The Ministerial Personality.

One of the major strands within research upon vocational motivation and increasingly on ministerial performance relates to research on the type or nature of personality attracted to ministry. This research project has not primarily addressed itself to the issue of the ministerial personality within the ministry of the Church of Scotland. To a degree this has already been investigated by Hugh Eadie (1972,1973,1975)and more recently with regard to the concept of isolation by Andrew Irvine. (1989,1997).

There are particular psychological and theological difficulties related to personality research in general and with research associated with entrance and vocation in particular. One is that there are a great many methodologies available for personality testing, and it is at least debatable whether one method is significantly more beneficial than another.²⁸⁶ The most prominent researcher in this field within the United Kingdom is Leslie Francis who notes that despite extensive research on ministerial personality since the 1960s that:

few firm conclusions can be drawn. The quest is made no easier by the significant disagreements within psychology regarding what are to count as the major dimensions of personality and how such dimensions are to be assessed or measured.(Francis & Rodger,1994: 27)

In addition he is uncertain as to whether it is possible to transfer research from one denomination to another let alone from one country to another.²⁸⁷ It will be argued below that with regard to the Church of Scotland that although the

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See Dittes,1962 :142.

research of Francis et alia, Eadie and Irvine are significant they should only be regarded as illustrative of the nature of ministerial personality rather than conclusive in any way.

More fundamentally however is the critique that with regard to religious vocation that personality testing can lead to creating a prototypical identikit for the ideal ministerial personality. This is undesirable both theologically and psychologically.²⁸⁸ Within the social-trinitarian theology of ministry which will be advanced later in this work there is an emphasis on a more dynamic understanding of vocation which should include the necessity for fostering individual personality diversity within ministry, a diversity which if the researchers are broadly right is not presently apparent. The real benefit of personality profiling is to assist in enabling ministers to know their own personality, it's needs, drives and motivations and thereby to nurture and develop the self in ministry,²⁸⁹ although some would argue that it should be used most critically at the point of selecting candidates for ministry.²⁹⁰

With these comments in mind it is important that we examine some of the research on ministerial personality. This will be done in general at this point even although it may not always directly relate to vocational motivation. We begin within the American context where major work has been undertaken since the early 1970s. The key study which inaugurated the field work on ministerial personality was that of Allen Nauss in 1973. Whilst he concluded that Catholic seminarians were more introverted than their Protestant

²⁸⁷ See Francis & Rodger, 1994: 27.

²⁸⁸ David Edwards offers a good example of concern addressed to this issue: "The sense of vocation which a person has when he or she says in the heart, 'I want to be a priest', belongs not merely to young ambition or the flicker of idealism which we retain in middle age; it belongs to a realm which ultimately defies psychological analysis, because this sense of vocation is put into the heart by God... God spoke to that he can hold... the call and the gift of God are not revoked..." (1991:111) "Christ calls people who are full of doubts, full of self-criticism and self-condemnation. It is as you respond to the call that you learn more and become more." (114)

²⁸⁹ Bloom is critical of attempts to limit the personality type recruited for ministry. He encourages people "not (to make) the assumption that because there are unconscious motivations for one to enter the clergy or that the clergy may represent a resolution of certain intrapsychic conflicts, there is anything wrong or unusual with this... psychopathology would be no bar to effective ministry." (1971:56)

²⁹⁰ See Francis & Rodgers, 1994:32.

counterparts he argued that the overall mental health of ministry was positive.

He comments that:

In an attempt to identify a common personality pattern among ministerial students in seminaries, related studies were grouped under five categories. Prominent characteristics appeared as extroverted, reflective for some and practically oriented for others, nurturant, and environment-ordering tendencies. Evidence regarding mental health was equivocal, although a positive interpretation would seem to follow from general observation. (1973: 92-3)

Also within a Catholic context Keddy et alia (1996) described the psychological problems of a group of 42 Catholic clergy and religious highlighting in particular problems associated with sexual orientation. They conclude that their research sample did not respond to the masculine-femininity scale in a stereotypical way finding "sexual orientation distress or confusion in approximately 30%." (1996:172) and arguing that many clergy had developed "personality problems that interfere with successful intimate relationships and thereby result in loneliness." (1996: 173). There are similarities here with the work of Leslie Francis. In addition Dittes (1962) identified what he termed as the 'little adult syndrome', suggesting that clergy were idealistic and found difficulty relaxing, relating informally and being spontaneous.²⁹¹

Of particular interest in relation to vocation is the work of Orlo Strunk who developed an instrument to measure the importance of certain motives for entry to the ministry. Whilst arguing that motives for religious vocation are complex and multifarious, he isolated twelve distinct motives, not mutually exclusive, namely:

altruism, call, reform, interest, curiosity, aptitude, prestige, security, emotional inadequacy, parental influence, monetary gain and glamour.. This list is not unlike motives having to do with other professions. (1996: 429)

Bloom (1971) also concluded that in general personality influenced vocational choice to a significant degree, both consciously and unconsciously,²⁹² although

²⁹¹ See Dittes, 1962: 162ff.

²⁹² "Is it not possible that the most persuasive preachers are those with temperamental, egotistical personalities; that the most helpful pastors are those who have struggled with some moral or spiritual problems of their own; and that the best teachers are those whose intellectual powers have not led them away from the popular mind into

the extent of influence is disputed and may not ultimately matter.²⁹³

Francis:

Within the United Kingdom Leslie Francis and his colleagues in numerous studies²⁹⁴ have proposed the Eysenck dimensional model of personality with its three aspects of neuroticism, extraversion and psychoticism as the most beneficial for research purposes on ministerial personality.²⁹⁵ Their general conclusion based on measures of personality among Anglican ordinands and clergy, may be summarised in that many clergy:

possess the personality qualities directly opposite to those generally associated with the public and social profile of their occupation. Such incompatibility between personal preferences and public role expectations may lead to frustration, stress and sense of failure. (Francis & Rodger, 1994:29)

Whilst Francis admits that early use of the model has offered conflicting results,²⁹⁶ in general the various research projects evidence, amongst other things, that the clergy (of both sexes) in the Anglican church have a personality profile distinctive from men and women in general;²⁹⁷ that there are significant differences in the personality profiles of men and women selected for ordained ministry, which indicate that feminine personality characteristics in male clergy are greater than the general average and conversely so too are masculine characteristics in female clergy;²⁹⁸ that male clergy tend to be introverts;²⁹⁹ and that personality profiles can be good predictors of the areas of ministry which give greatest and least satisfaction to clergy.³⁰⁰

the abstractions of clerical culture. Is it not unthinkable that God may use cracked and imperfect vessels? (Bloom, 1971: 56)

²⁹³ See Bloom, 1971:52.

²⁹⁴ See Francis & Rodger (1994); Francis & Robbins (1996), Jones & Francis, 1996; Francis & Pearson, 1992.

²⁹⁵ It should be noted that Towler and Coxon (1979) used the Eysenck method in their study concluding that there was no difference between ordinands and the general male population in terms of extroversion and neuroticism. Francis has revised the work of the Eysenck's and has proposed a Revised Model.

²⁹⁶ See Francis & Rodger, 1996: 28.

²⁹⁷ See Francis & Robbins, 1996: 28.

²⁹⁸ See Francis, 1991.

²⁹⁹ See Jones & Francis and Francis & Rodger's Lincoln Survey (1994: 29ff)

³⁰⁰ See Francis & Rodger, 1994:32.

Whilst uncritically transferring the insights of Francis and his colleagues to a Scottish context would be questionable, not least because the methodology has yet to be fully proven, if they are generally right particularly with regard to introversion then the most significant observation in terms of role is that many clergy are enduring considerable distress because of the extroverted orientation of much of what parish ministry involves them in. It is worth indicating their overall conclusions at length:-

Introverts are people who prefer to remain in the background on social occasions. They are shy in company, uneasy in taking social initiatives, uncertain in leadership, unwilling to take risks, uncomfortable with self-assertion, unhappy about meeting new people, reticent on public occasions. They are not people who would naturally choose to lead the dance, to knock on the door, to stand on the soap box, to rally the crowds, or to draw attention to themselves. (Francis & Rodger, 1994:29)

Yet as is noted elsewhere:

The irony is that male clergy tend to conceptualise the clerical profession as requiring extrovert tendencies, while the selection procedures tend to give preference to introverted male candidates. (Francis & Robbins, 1996:28)

Eadie:

The work of Hugh Eadie has already been noted above. With regard to personality he argued that many ministers in his research evidenced what he termed a "helping personality", which rigorously drawing on Karen Horney's work, he analysed thus:

The profile breaks down into eight component parts: (1) idealised self-image: the appeal of love; (2) guilt; self-hate and self-criticism; (3) compulsive-obsessive characteristics; (4) affective controls on sexuality and aggression; (5) passivity, compliance and conformity; (6) attempts to resolve the conflicts; (7) intro-punitive hostility and self-hate and (8) stress symptoms.

Eadie suggests that it is an idealised self-image that acts as the 'springboard' for the helping personality....The primary conflict lies in a conviction that self-denial subsumes love of others. Feeding the pressure to love others is the fear of isolation, which his vocation and role can easily impose upon him." (Perry, 1991:17)

Eadie contended that pastors are more prone to feelings of guilt,³⁰¹ self-criticism

³⁰¹

"There is a far deeper concept of guilt rooted deeply within one's own identity and perception of the minister." (Irvine, 1997:32)

and self-denigration. There is a dichotomy between the ideal and reality. To meet this pastors can react by throwing themselves into work, into constant availability. There are consequential sexual fantasies and impulses incongruent with the ideal image of the pastor resulting in asexuality. Eadie suggested that the pastor engages in relationships which centre on pulpit and study ministry and thereby serves to avoid depth relationships.

As Perry argues, in Jungian terms, Eadie's study of the pastor is "a study in one-sided development, leaving a breach in the person, a split between the light and dark sides of the person, who ends up feeling constantly at war with himself." (1991:19)

The research undertaken by Hugh Eadie and his development of the 'helping personality' can be accused of lacking a strict methodological framework, approaching his subjects only after he had engaged in research on their health and after they had themselves shown signs of 'dis-stress'. It also appears to lack any conception of dynamic assuming a fairly static personality profile.³⁰²

Equally as has been indicated above Eadie fails to take account of the role of external factors in occupational stress, suggesting that the principal reasons for ministerial stress are intrapersonal relationships and in particular failing to live up to the expectations which are both real and imaginary. Lack of integration and guilt are developed within ministers not solely as an internal response to personal failures but also as a response to the lack of coherence between what ministers feel they are and ought to be and what they are able and allowed to be by others and by society, a point which in one location Eadie accepts:

Conflict and confusion between the minister's persona and office are not far removed from such self-criticism. These men tend to measure their personal worth in terms of traditional images and expectations rather than in terms of internal criteria.... Moreover as they see it attempts to conform to these models and expectations stunt personal development in the direction of individuation.... However, whether he conforms to or rebels against such images and roles, the individual minister still tends to measure himself as a person in terms of these external norms. (1972: 30)

³⁰²

cf. Eysenck's model which views the personality as dynamic and consistently changing though possessing a 'stable' core.

Eadie also suggested that his study showed that many of the men displayed tremendous need for affection and acceptance, and exhibited the need to leave a distinctive mark through their occupation and a related high level of intolerance, envy and jealousy towards their fellow colleagues. Elsewhere Eadie has suggested that it is possible to discern the personality characteristic of "authentic" pastors and lists them as including:

a high degree of self-awareness and insight into the dynamics of his or her own personality ... authentic respect and concern for others; a quality of firmness and self-assurance; an ability to respond with openness and genuineness; a sense of immediacy and a focus on the present; and natural spontaneity.....grounded on the fulfilment of basic needs for satisfaction and security.. It is crucial that pastors intentionally work to satisfy needs of sleep, recreation, food, sex, affection, intimacy, and recognition in their personal life, so that unfulfilled needs do not intrude into pastoral relationships. (Campbell, 1987: 187)

Irvine

Lastly and more recently, Andrew Irvine in his research on isolation and the parish ministry used the Myers Briggs Personality Type Indicator Test and The Purpose of Life Test based on Frankl's motivational concepts on his sample. He argued that ministers who possessed a particular introverted personality type were more likely to suffer from feelings of isolation than others. Irvine's use of this test arose before more recent concerns were addressed to this methodology,³⁰³ although these do not necessarily invalidate his results, which:

showed clergy in the Church of Scotland to be primarily of the Introvert(I) preference, while the predominant preference of clergy in the USA is that of Extroversion (E).(1997:75)

Conclusion:

There would appear therefore to be a growing body of research to indicate that clergy tend to be introverted in nature whether by use of the Eysenck or Myers Briggs methodologies.³⁰⁴ If Francis et alia, Irvine and others are right then this

³⁰³ See Pervin, 1990

³⁰⁴ Cohen commenting on her use of the Myers Briggs Temperament Indicator(MBTI) on clerical patients remarks that "It frequently emerges that clergy just don't know how they feel, what they think, nor who they really are. Their personness has been subsumed in the exercise of their role."(1993:32)

has significant implications for ministerial practice and sense of role and self-identity.

More research needs to be undertaken in this field for it might be argued that bearing in mind the Scottish emphasis upon the primacy of the preaching role that the ministry appeals to extroverts more than introverts, although granted appeal and motivation are not identical. Indeed, on the anecdotal evidence and on the basis of fulfilment and enjoyment criteria used for this present study, this writer would hesitate to suggest the extrovert is more dominant in the Scottish ministerial personality than elsewhere.

"If clergy could understand and name what they think and feel, and how disparate these thoughts and feelings often are from the behaviour they see to be required of them in their role, they could then adopt the required behaviour (if they believe the adoption defensible) but do so knowing, and where necessary saying to someone, that they are doing so." (1993:36)

B: Experience of training and start of ministry:

i) Presentation:

We turn now to examine the responses with regard to training. We do so because it, as will be argued below, initial training and formation are key elements in the development of occupational and personal identity and in an understanding of role and function in ministry. In order to understand the role of the minister in the contemporary Church of Scotland, and the sense of 'crisis' which we have discussed above, one has to reflect on the nature and experience of training and start of ministry.

There has been a great deal of anecdotal comment in religious press and at conferences operated by the Board of Ministry with regard to the efficacy of the training which ministers received before they entered the parish. As part of this research I attended five of the conferences which have been run by the Board of Ministry for ministers at various stages of their ministry. In addition discussions took place with the Board of Ministry General Secretary, the Very Rev A. S Macdonald. It became clear that by far the most frequently discussed issue at both the conferences for ministers during their probationary year, their first five years and indeed at the ten year conference - was the nature of the training, especially the practical training which they had received from their respective colleges. The comments expressed are similar to those elucidated during the field interviews.

Most of this has been of a negative nature suggesting that ministers felt ill-prepared and ill-equipped for the realities of the task which they faced within the parish. The purpose of this part of the research was both to investigate the validity of these sentiments and to consider what effect this was having upon ministerial identity and practice. In particular there was a desire to investigate whether such criticisms about training were primarily addressed towards the academic elements of the degree which the ministers had undertaken or towards the practical training they received both in their colleges and outside during placements and probationary periods. Was this call for additional training and what one termed a '*tool-kit*' for ministry a reaction to the pressures of the parish by ministers who were unsure about what they were supposed

to be doing? Was it a case of the universities and in particular the Practical Theology departments being used as scapegoats in a situation where practitioners were confused about their role/identity and reacted negatively to what they considered to be a lack of preparation for such a changed ministerial milieu? Or was there some validity in their criticisms? Indeed regardless of their validity what does the degree of concern about training indicate about the minister's sense of role security and professional identity? To attempt to address these issues there were specific questions included in both the questionnaire and in the interviews.

The responses to relevant sections in the questionnaire were:-

6:12) "Training for the ministry is too academic and not enough attention is paid to the practical issues of the job."

SA:	=	82	=	32.66%	+69.31%
MA:	=	92	=	36.65%	
NSV:	=	14	=	5.57%	
MD:	=	40	=	15.93%	-25.09%
SD:	=	23	=	9.16%	

6:31) "I believe that there should be a compulsory period of practical training after one's graduation, over and above the probationary year."

SA:	=	47	=	18.72%	+53.77%
MA:	=	88	=	35.05%	
NSV:	=	49	=	19.52%	
MD:	=	39	=	15.53%	-26.68%
SD:	=	28	=	11.15%	

Specific interview questions relating to these issues were:-

- Q7: "When you began your ministry did you feel that you knew what you were going to face and what you had to do?", and
 Q8: "Thinking back to your training did you feel that it has equipped you for your ministry? If not, in what areas do you feel extra training may have been helpful?"

A:

Dealing firstly with the issues addressed in Q8 with regard to training, of the 75 ministers interviewed the responses can be divided into three categories:-

62 (83%) indicated that they felt their training was inadequate. 56 (75%) of these indicated that the aspect of training which was most deficient was that of practical theology. In discussion they indicated a belief that the task of practical theology was to enable them to function better as ministers by equipping them with practical

competencies and that they were not primarily interested in acquiring the theological skills to reflect upon praxis. Another 6 (8%) indicated that though they felt that the practical dimension had its inadequacies their greatest concern was that there had been no training with regard to the minister's devotional life or indeed spirituality in general. They pointed out the centrality of these concerns with regard to the minister's vows of ordination and the encouragement therein to continually develop their own spiritual and study lives. The overwhelming impression given was of ministers who across the generations and regardless of length of parochial experience were sharply critical of their training. They felt that the universities had failed to equip them and they felt that the Church had failed to give due attention to the practical and spiritual dimensions of their task, which some felt the universities could not teach. Such criticisms were expressed in various forms.

Some felt the training was directed to a style and model of ministry and parish which was outdated, highly individualistic or not universal in character:-

The practical theology I was taught was for middle class parishes not like here.(SRI 66:1)

Not in the least....we were being prepared for doing ministry on our own.. not as a leader of a team. There were not enough practical elements(SRI 5:3)

80% of the women interviewed felt that it did not take sufficient account of the peculiar issues facing women in the parish ministry:-

I don't think it was adequate.... not least because it didn't prepare a young single woman for a housing scheme ministry. (SRI 62:1)

Others believed it didn't prepare ministers for the personal dimension of ministry: -

No - we were unprepared for the sheer practicalities of ministry - the loneliness...I am not sure that we had any attention played to the devotional side of our ministry either and I regret that omission more than any other. (SRI 3:4)

More still were just generally critical, some scathingly: -

I would say it was totally deficient.. I coped and learnt as I went on...but some failed to swim and so sunk.(SRI 67:2)

When I was there the Divinity course was a total irrelevance to the Gospel. (SRI 33:2)

Absolutely not.. negligible practical training.(SRI 9:2)

Too much biblical studies not enough psychology.(SRI 10:2)

I think Practical Theology then was not as bad as it is now...but what a lot of rot that is taught. Trotting about doing pseudo psychology and sociology when what is needed is to learn about the practice of being a minister.....So many are coming out ill prepared to be a minister.(SRI 13:2)

There was lastly also a general uncertainty about what was perceived to be the nature and purpose of practical theology:-

I don't think the training equips you, no...I remember that we were told that we were being trained to be professional and would then be able to exercise ministry anywhere.(SRI 6:2)

I feel that a lot of what I learnt in PT was tremendous but then I am not sure how much was practical and how much was theology.(SRI 40:2)

13 (17%) of the sample indicated that they believed the training had been adequate and that they perceived its purpose wasn't to teach them how to be a minister by giving them practical skills but rather by enabling them to be reflective practitioners through educating them theologically:

I know it is fashionable to say that the training didn't equip us adequately for ministry and to some extent that was true. But it gave a good grounding, the basics on which we could add, or not.(SRI 2:3)

In this whole discussion there was a tension evident in the relationship between education and training. Some questioned whether it was possible to train people to do a job like ordained ministry, whether it was desirable to give people hints and tips or was the purpose of practical theological education to instil awareness and develop skills? A number of ministers expressed these concerns and believed that there was a developing tendency to perceive ministerial education in purely managerial and occupational terms. These comments are reflected in the quotation which follows, which is given here at length:-

I am horrified at the thought of being trained for the ministry because it does presuppose that there is a programme, that there is a timetable, a pattern, a thing to work to and if you only have the right kind of hoops to put people through then they will be fit for it. ...How do you prepare a sermon...Education is about formation not inculcation...One thing that does concern me is that we have now a parish ministry which is largely uneducated at the very moment in history when we are meeting people who are as a whole better educated than they ever were.(SRI 27:3)

During the interviews it became very clear that on the issue of training, perhaps more than any other issue, many ministers held very strong views, some articulating a sense of betrayal. The prevalence and strength of such feelings indicates an area of

considerable concern for the practice of ministry, especially as it related to their understanding of their role.

As shall be shown below the vast majority of ministers questioned or interviewed perceived that the area of worship was their particular area of contribution, perceived competence and personal satisfaction. It is worth noting that even here, in a function which is of such primary importance for a sense of identity and role, ministers substantially felt ill-trained and badly equipped by their training. The questionnaire returns suggested a degree of consensus to the statement: -

4: 20) "We are not sufficiently trained at college for the conduct of worship in the ministry."

SA:	=	83	=	33.06%	+68.51%
MA:	=	89	=	35.45%	
NSV:	=	18	=	7.17%	
MD:	=	52	=	20.71%	-24.29%
SD:	=	9	=	3.58%	

B.

Q7: "When you began your ministry did you feel that you knew what you were going to face and what you had to do?"

In addition to the concerns expressed about their training those ministers interviewed were asked to reflect upon whether, in general, they felt that they were prepared for what they faced when they entered their parishes.

Of the 75 interviewed: -

43 (57.33%) felt unprepared for the reality of ministry. Again there was a variety of responses with some suggesting that this lack of preparation was not necessarily a bad thing:

No,...but I don't think we can ever be prepared for encountering people. (SRI 8:3)

No, I think we are honest it is a surprise for most ministers...Those who have a clear vision, such a clear perception of what is right and what they should be doing, suddenly find they are out of touch with their people. (SRI 11:2)

Others just were not prepared for the realities of parish life: -

Not a bit...but I detect there is a greater sense of inadequacy amongst younger ministers today. (SRI 17:2)

I hadn't a clue.. I went in thinking that nothing was beyond me. (SRI 19:3)
..the first year was a year full of surprises. I had to learn to adapt my idea quite radically from what I had preconceived going into the ministry. (SRI

12:3)

For different reasons 21(28%) felt ready and prepared for parish ministry.³⁰⁵

I was the son of a manse and had long since lost my idealism... my father even tried to talk me out of changing from Law to the Ministry.(SRI 7:2)
Yes, I think I had a rough idea.. I had been brought up around the ebb and flow of the Church...it was just a matter of continuing in much the same vein.(SRI 15:2)

Some 11 (15%) of the total sample indicated that they considered that despite all the training that could be received nothing would have prepared them for the reality, and this was a concern to them as well as a challenge:-

It is very difficult when you are coming into your first charge to actually know what you are trying to achieve and that lack of vision is a problem.(SRI 27:2)

I feel it was an unexplored expanse. It worried me. I wondered whether I was a square peg in a round hole. I wondered if I was really worthy for all this. Your confidence grows with experience...the problem is that if you don't grow in confidence you grow away from the Kirk.(SRI 38:2)

ii) Analysis:

Many scholars accept what is continually alluded to throughout this work , namely that ministers arrive at an understanding of their role through the complex interrelationship of response from others, inherited and perceived role models, peer group influence, congregational, community and institutional role expectancy and professional training.³⁰⁶

The influence of the training experience is therefore a key factor in determining role understanding and ministerial practice, effectiveness and 'success'. Yet the experience is largely removed from and unrelated to most parishes. "From an atmosphere of excitement, anonymity, and intellectual stimulation, the minister moves to his first parish" (Prestwood, 1972:32)³⁰⁷

The start of ministry has been further identified by Oswald and his colleagues at

³⁰⁵ It is interesting to note that this figure is higher than those who felt that their training had equipped them adequately (13%).

³⁰⁶ See Prestwood, 1972:31.

³⁰⁷ See also Harris, 1977:47.

the Alban Institute³⁰⁸ as crucial to the formation of a pattern of role and identity for later ministry. He goes so far as to suggest that it becomes difficult (without a degree of identity crisis) to alter occupational role patterns to any significant extent later in ministry. If this is accepted there is an added stress placed upon training and early support and development during these early years of ministry.

Training:

There is a long historical tradition that the Scottish minister is not trained in a theological college but rather in a University faculty or a college which is part of a secular university. University curricula are not necessarily, therefore, based on the role expectancy of congregations or the role models of clergy or any professional needs. Many of those interviewed in this research felt that academic and training standards go far beyond the needs of many congregations. This in itself creates a tension and dysfunctional experience.

Writing from an American context, though with words applicable to the Scottish experience, Prestwood comments:

Most successful ministers resolve the predicament.... by simply ignoring what they have learned in seminary or by assuming that the seminary is the best place to learn what not to do as a professional minister....It becomes apparent that seminary education is a dysfunctional experience for the parish minister and will continue to be so until the local church and the seminaries have a more consistent role expectancy for the clergy. (1972:34-35)

The extensive degree of negative comment about training indicated in the empirical research above is supported from other research.³⁰⁹ Within Scotland, Thomson (1964a) evidenced a growing unease in those he interviewed about their training. He articulated a not uncommon belief that many of those who had worked in business and industry were better prepared for parochial experience because they had acquired a wider experience beyond the universities.³¹⁰ This is debatable for there is within this empirical research a sense of greater unease

³⁰⁸ See Oswald et al, 1978. They identified a considerable gap in terms of expectation and reality between the seminary and congregation.

³⁰⁹ After extensive research in the United States Pusey and Taylor indicated that the training of ministers "has not prepared him either to understand his 'job description' or to fulfil the roles assigned to him." (1967:38)

³¹⁰ See Thomson, 1964a:23-24.

with lack of role identity evident amongst those who had entered ministry later in life. They have frequently come from distinctly defined professions into an occupation with unclear parameters of role and function. Nevertheless candidates in Thomson's survey went on to articulate concern about lack of training in practical issues, e.g., youth work, pastoral care, evangelism, communication skills etc.³¹¹

In their analysis of burnout Winton and Cameron suggest that within the Church of Scotland:

Probationer ministers leave college with an excellent academic and theological training, but virtually no insight into the day to day running of a parish. During the year as a probationer, at best, he is 'shielded from the pressured isolation of decision making'; at worst, he is presented with a list of housebound and geriatric visiting, and whatever other aspect of the work his senior colleague finds disagreeable. (1986:7)

Such critiques are not peculiar to the Church of Scotland. Research conducted within the Roman Catholic Church in Britain in the early 1980s by Hornsby Smith noted that most priests were critical of the ability of the seminary to prepare them and equip them for ministry.³¹² There are various strands evident in the concerns, amongst them, the issue of individualism, the lack of personal development and the academic/practical balance in training.

One of the most frequently noted comments during the interviews was that both the training methodology in universities and the conception of ministry operated with was essentially individualistic in nature. Nouwen describes his own training for priesthood as an essentially individual affair, "I was made to feel like a man sent on a long, long hike with a huge backpack containing all the things necessary to help the people I would meet on the road." (1989:35). Lake in his research on the emotional health of the clergy argues that ministers are encouraged by the educational system to individualism and are "rarely rescued from it by their post-ordination training and curacy, and then totally immersed in it by the parochial system... simply another way of saying that they are emotionally unhealthy people." (1974:48)

³¹¹

See Thomson, 1964a:23-24.

³¹²

See Hornsby Smith, 1980: 508-9.

The dangers of individualism are both theological and psychological,³¹³ "the individualist is an embolus, a pathological clot in the circulation."

(Lake, 1974:48) A system of education which is individualist in nature increases or at least does not foster an enabling, inter-personal, mutual and corporate model of ministry.³¹⁴ Significant numbers of those interviewed in this research commented that they felt that they were not equipped or trained to work in teams, to work with people, to a degree to relate.

When ministers are saying, "I don't feel competent in my job. Why did you send me out so ill-equipped? I can't do all these things... You never told me about the congregation accounts..." they are essentially reflecting a lost sense of identity as a result of a loss of function. But once they discover how to do the accounts they are still no better off. Much of the concern about practical training is indicative of attempts to define ministry in terms of what the minister does rather than what a minister is. Central to issues of training are those of role and ministerial identity for if people have not come to terms or grips with who they are as individuals then no amount of preparation and training will help but rather will underline their inadequacy, ineffectiveness and incompetence and lack of a proper place. A number of writers have increasingly highlighted that one of the primary weaknesses of theological education is the lack of training in terms of self-development.³¹⁵

It has been noted above that some of those involved in theological education have indicated concern that the stress on practical training has been or potentially may be at the expense of the academic dimension.³¹⁶ Stone (1996) in research on 1,139 students in seminary between 1962-1986 demonstrated that there was a significant decline in the test figures for academic ability, particularly cognitive ability, of those entering ministry since the late 1960s.³¹⁷ He comments that "the abilities required to think and study are now at an all-

³¹³ For a discussion as they are related to stress and burnout, see Rowe, 1992: 8-9.

³¹⁴ See Lake, 1974: 48.

³¹⁵ See Eadie, 1972:34. He states: "Personal development and self-awareness training, therefore, is considered an essential aspect of a pastor's preparation," (Campbell, 1987:187-88)

³¹⁶ See Whyte, 1973.

³¹⁷ See Stone, 1996:304.

time low over the 25 years of the research.” (1996: 304). He suggests this leads to those who are more academic considering ministry as a less viable career option than in the past.³¹⁸

Whilst it became evident within the structured interviews for this research that there was a considerable frustration at the lack of practical skill training for ministry, yet if, as some have suggested,³¹⁹ that a model for ministry in a post-modern Church has to be centered around the minister as a theological reflector then the degree of decline in cognitive skill (as opposed to academic standards) is a matter of concern.³²⁰

After the empirical research for this project was completed the Church of Scotland's General Assembly appointed a Review Group on the Education for the Ministry consisting of extensive representation and involving consultation with amongst others the Scottish Universities. It proposed radical alteration to the traditional BD degree.(Church of Scotland,1997:24/8-24/23.). It also articulated, in brief, a theology for the ministry based on their proposals which is essentially christocentric in nature. It envisions a dynamic, changing concept of ministry and suggests that ministers need to be trained appropriately.

Emphasising the skills of theological reflection, the Report and its recommendations seeks to develop candidates who are not only equipped with “the necessary knowledge and information but also the tools to use and the ability to reflect theologically”. (1997:24/21)

They posit a ministry of proclamation and reconciliation and attempt to balance both the academic and practical in training. They seek to require better standards of training for supervisors of placements and appropriate residential periods of practical training in what has been termed a ‘sandwich course’. Their study recognises the perception of inadequacy in previous training

³¹⁸ See Stone, 1996:305.

³¹⁹ Bunting's research on thirty training colleges indicates that most of the college staff wanted clergy to be “reflective practitioners or practical thinkers of the sort Hough and Cobb described when they defined what they meant by the practical theologian.” (1993: 3).

³²⁰ Two of the speakers during the debate on the new training pattern for ministers at the General Assembly, May 1997 indicated their concern that ministers were becoming less broadly academically able at a time when the rest of the population were becoming more so.

³²¹(1997:24/10) accentuated by the introduction of a longer probationary period in 1989. Most notably the courses prescribe "spiritual development" as an additional core course, although it indicates only provisional allocation of time to be given to this.

It is to be hoped when the new system of training comes into operation it will benefit practitioners and certainly the stress on placement at least leads to the possibility of greater integration within ministry, although there is still evident within the document a considerable emphasis on the academic/practical split. Yet following the introduction of the eighteen month probationary period similar hopes for an added integration of praxis and theory were articulated and from evidence gleaned from my attendance at three conferences for probationers this is not universally accepted as presently taking place. More fundamentally this writer is concerned that the changes in education and training may still allocate insufficient time and attention to the issue of personal formation within ministry. Equally despite the considerable merit of the three page statement on the theology of ministry ³²² it is at least debatable that ministers once duly trained will be adequately equipped with a concept of role and identity which will enable them to be "flexible, mobile, and responsive to the kaleidoscopic changes" (1997:24/21) of the post-modern world.

One contributor to the debate at the General Assembly indicated:

We are going to have some of the best trained ministers in the Reformed Church but will they be able to cope with not knowing what to do and being a minister amongst a people who don't want him to do what he wants to do.

With that comment we turn to consider the relative priorities evident within parish ministry in the research survey and how they reflect the understanding of ministerial role and identity in practice today.

³²¹ See Church of Scotland, 1997:24/10.

³²² See Church of Scotland, 1997:24/20-24/22.

C: The Minister's day/week: the relationship between priorities, fulfilment and practice.

i) Presentation:

Introduction:

The third area to be examined with regard to ministerial role and practice, is the nature and variety of functions which ministers engage in. Having noted above some of the evidence for the presumption on the part of ministers that the traditional pattern of ministry had altered, this study was concerned to identify the content and nature of ministerial practice. This was done by using an adapted Blizzard methodology. There were several concerns behind this investigation. Was there a conflict between the time spent on particular aspects of ministry and what the ministers felt to be of primary importance within their role? Were the ministers who were interviewed engaged for a greater proportion of their time in functions which caused them greater stress or did they spend most of their time engaged in functions which gave them a higher degree of fulfilment? In order to ascertain responses to these and associated questions a number of approaches were used .

Firstly, before the main questionnaire was sent out, a sample range of interviews was carried out. A key element within these interviews was the attempt to discover from the interviewees what they considered to be the most important and key areas of their role as a minister and how they described them.

After this and in recognition of the potentially wide divergence in the nature of responses, a whole section of the questionnaire (Section 3) was devoted to requesting ministers to indicate the relative priorities of the various ministerial responsibilities, both by indication through priority listing, degree of fulfilment indication and by the amount of time they spent on these activities.

The preliminary testing indicated that worship was an almost universal response in terms of its high priority and as a result a separate section within the questionnaire was devoted to prioritisation in both worship preparation and content.

Ministers were also asked to indicate the amount of time *regularly* spent in a week in some form of relaxation.³²³ Elsewhere in the questionnaire ministers were asked to respond to statements about aspects of their role and their sense of fulfilment with regard to particular functions.

The last mechanism used to acquire evidence on the issue of priority, fulfilment and time, was through questions asked within the structured interviews. The particular questions directed at this area were:-

- Q11: "Can you tell me what in ministry you most enjoy doing?"
- Q12: "Can you tell me what it is that you try to avoid, that you really don't like doing?"
- Q20: "Which part of the job do you feel best at, most competent in?"
- Q21: "Which area of ministry do you feel least equipped in?"
- Q24: "In any given week what task do you feel it is most important for you to accomplish?"

The minister's week/month:

Hours worked:

Upon examining the data received from the questionnaire returns it became evident that the vast majority of respondents were working long hours in their ministry. Some 19% of ministers questioned indicated that they worked 9 hours a day; 36% that they had worked 10 hours a day; 16% had worked 12 hours a day. When these figures are taken alongside the number of hours spent relaxing each day (2 hours, was the most common with 39%), they suggest that ministers are working to a very high level of commitment and intensity.³²⁴

³²³

³²⁴

The returns with regard to time off and leisure will be considered below, page 306ff. Further analysis indicates that those ministers in the first five years of ministry, regardless of age, proportionately constitute the greatest number of those who work for 12 hours a day, some 9.25% of that figure (of 16% of the total sample) and that conversely ministers with 21 years of experience tended to work at the lower level of frequency (47% of the 19% who worked 9 hours a day). For the female ministers in the sample (18 in total) , 12 worked 9 hours, the remaining 10 hours.

Perceived Priorities in ministry:

There is a degree to which priorities are variable within parish ministry. One week it may be that a minister has a number of funerals and so therefore they become her main priority. Another week there may be a special worship service and so that becomes a primary concern. Accepting such a pattern, based on the research questionnaire data, the following is a list, in descending order, of what ministers consider to be their priorities.³²⁵

- 1) Preparation for the conduct of worship, including reading and writing:
- 2) Personal devotions.³²⁶
- 3) Visiting congregational members:
- 4) Hospital visiting:
- 5) Funeral visits and preparation:
- 6) School chaplaincy:
- 7) Visiting non-members in parish:
- 8) Baptismal visits and preparation:
- 9) Pre-wedding visits, preparation etc:
- 10) General Church administration:
- 11) Preparation for and attendance at congregational meetings:
- 12) Preparation for and participation in other meetings/groups:
- 13) Travelling (include visiting hospitals, to meetings etc.)
- 14) Preparation for and attendance at Presbytery/ Assembly
- 15) Other: (including, charity work, school board, community associations, local politics etc.)

Further analysis of the order of priorities as they relate to those in the first five years since ordination shows no differentiation compared to those with longer parish experience, other than that the percentage of those who believe worship is their first

³²⁵

A full breakdown of the relative priorities can be found in Appendix 1.

³²⁶

A higher priority than might have been expected was given to personal devotions. Granted that there may have been a tendency (perhaps even caused by guilt feelings expressed in interview) to enhance the time given to this activity, nevertheless it indicates that personal devotions are considered to be a priority. When this is compared with the relatively limited amount of time spent on it (3.39 hours per week) this perhaps indicates a further incongruence between priority and time

priority is even higher than the average (73%), rising to 76%. The only other significant difference is with regard to the 21-25 years of ministry experience category in that they place personal devotions as a priority lower than those in their first five years.³²⁷

It is clear from these returns that the stated first priority for ministers in their occupation relates to the whole area of worship. This is also the evidence of the structured interviews.

The responses to the question:-

Q24: In any given week what task do you feel it is most important to accomplish?

gave a clear indication that for most ministers their main priority was the preparation and conduct of worship.

Of the 75 interviewed, 61 (81%) indicated that their primary concern and priority was the worship service. The remaining (19%) suggested that whilst worship preparation was important they considered other tasks were of equal or even higher priority.

Not only did the majority consider worship preparation and conduct a priority but it was also the task which a majority of ministers indicated they enjoyed and felt most competent in fulfilling. Typical responses were:-

Ideally from Monday to Friday you should be thinking about what you are going to be doing on Sunday. My sermon is usually done on Friday night or Saturday morning. (SRI 6:6)

My number one priority is worship.... The sheer intrusion of other things stops me doing it as well as I should be. (SRI 60: 5)

One cannot move away from the centrality of the preaching of the Word and worship itself. (SRI 22: 8)

Nevertheless there were other responses which emphasised the pastoral dimension of ministry, in particular from ministers who were involved in funerals and crisis situations at a higher frequency than the mean. Sentiments such as the following indicated the tensions which existed in the relationship between pastoral and worship

allocation.

³²⁷

The former percentage is 22% whilst the latter is 31%, above the mean of 28.09%. Consideration will be given below to the relative priorities that the female ministers in the sample chose. Further, one slight variant worth noting is that ministers in their second and third charges tend to proportionately give lower priority to Church administration than those in their first charge, this is especially the case for those who are nearer retirement.

demands within ministry:-

Lesslie Newbigin defined his ministry as 'dealing with interruptions and interruptions that interrupt interruptions.' Week by week we move from crisis to crisis. Today I have dealt with the funeral of twin babies....that is my week, that now is my being for the next few days. (SRI 14:7)
To visit those in hospital, then secondly, preparing for worship. (SRI 49:5)

There was equally a sense of guilt over what some felt should have been a priority but time had not enabled it to be so:-³²⁸

Visiting the folk. And I failed at this. I didn't do enough.... People still expect the minister to visit even today and its a huge pressure. (SRI 1:6)
I do not ring bells as much as I would like. It would be good to meet people at neither their highs or lows. (SRI 12:6)

Analysis of time spent upon ministerial tasks:

Accepting that for the majority of ministers their priority is related to the area of worship, it is interesting to consider whether this relative priority is reflected in the amount of time spent upon worship preparation? Indeed what is the balance of time between different ministerial tasks? What are the areas of tension in terms of time management? One minister, as Convenor of the Board of Ministry, addressed the 1996 General Assembly of the Church of Scotland in these words:-

..the questions of time management become real questions - finding time for the various ministerial duties and making time for a devotional life, a family life and personal leisure are very hard. (Ministers Forum, June 1996:1)

In the questionnaire, ministers were asked to indicate the average time spent on various ministerial tasks. Again this task list was the same as the one used to identify priorities. Whilst recognising that these are only estimated times, the returns present a relative breakdown of time spent on particular tasks. Responses presented the following order for time spent on particular tasks. This list is divided as per the questionnaire for weekly and monthly time spent on specific tasks, with times given the average spent on each by an individual minister :-

³²⁸

Of those who were interviewed 42, (53%) expressed some feelings of guilt for not performing to their own satisfaction one or other area of their ministerial duties as they perceived them to be. This was especially noticeable amongst the more

Weekly list:-

- 1) Preparation for the conduct of worship, including reading and writing: (an average of 10.9 hours per week)³²⁹
- 2) Visiting congregational members: (9.94 hours per week.)³³⁰
- 3) General Church administration: (6.94 hours per week.)
- 4) Other: (including, charity work, school board, community associations, local politics etc.) (4.62 hours per week)³³¹
- 5) Travelling (include visiting hospitals, to meetings etc.) (4.45 hours per week)
- 6) Hospital visiting: (3.87 hours per week)
- 7) Personal devotions: (3.39 hours per week)
- 8) Visiting non-members in parish: (2.9 hours per week)³³²
- 9) School chaplaincy: (2.22 hours per week)

Monthly list:

- 1) Funeral visits and preparation: (15.18 hours per month)
- 2) Preparation for and participation in other meetings/groups: (7.35 hours per month)
- 3) Pre-wedding visits ,preparation etc.: (7.12 hours per month)
- 4) Preparation for and attendance at Presbytery/ Assembly

³²⁹ inexperienced ministers.
In the sample it was noticeable that ministers in their first five years spent more time than those in the 21 to 25 year category on worship preparation, (an average of 12.6 hours a week compared to 9.9 hours a week)

³³⁰ A decline in pastoral visiting is evident in the results. Ministers in parishes for more than 21 years spend on average 14.5 hours a week engaged in pastoral visiting whilst those with 11-20 years in ministry spend 7.4 and those with less than five years in ministry spend 9.25 hours a week. The figure is possibly higher for those recently ordained as they attempt to meet their parishioners for the first time and possibly feel they "should visit."

³²⁰ Ministers with 21-25 years experience spent more time involved in what is variously described as community activities than those less experienced (those in their first five years) (6.14 hours a week compared to 2.8).

³³² Ministers with 21-25 years experience spent more time in visiting non-members than those in their first five years (3.6 hours a week compared to 1.3). There was also evident here variation dependent on theological orientation in the interviews with ministers describing themselves as conservative evangelical spending less time on visiting non-members than their 'liberal/traditional' colleagues.

- (7.05 hours per month)
- 5) Preparation for and attendance at congregational meetings:
(6.1 hours per month)
- 7) Baptismal visits and preparation:
(4.55 hours per month)

When one compares this list of actual time spent on specific ministerial tasks with the earlier breakdown of the tasks ministers consider to be their priorities there are a number of dissimilarities.

Though the preparation of worship is given a clear priority by ministers the actual time spent on preparation for worship is *comparatively* small.

Other significant points worth noting are:-

- a) Ministers gave a high priority to their own personal devotions and yet the time spent on this is less than tasks which had been given a lower priority ,e.g., church administration.
- b) The amount of time spent in attendance at meetings, local, congregational and presbyterial, is high and yet these were not high in terms of priority.
- c) Visiting of congregational members is second on the list in terms of time spent each week. There was considerable ambiguity on the part of ministers about the importance and value of visiting members, especially in relation to visiting non-members , which in the above analysis receives a low priority in terms of actual time spent on it.

Time frustrations:

Within the questionnaire there were a number of questions which directly related to time with concentration on assessing whether the time ministers spent on worship preparation was considered by ministers to be adequate or not and the relationship of that use of time for worship to other tasks of ministry.

Therefore the following statements were responded to thus:-

4: 21) "I spend too much time on the sermon and its preparation at the cost of other things in my ministry."

SA:	=	7	=	2.78%	+13.13%
MA:	=	26	=	10.35%	
NSV:	=	33	=	13.14%	
MD:	=	91	=	36.25%	-73.70%
SD:	=	94	=	37.25%	

This is an indication, which is confirmed by analysis of time spent, that firstly the preparation of worship is important to the great majority of ministers, and secondly that the sermon is the key element in this preparation. Indeed many ministers expressed a sense in which they felt that they were not giving enough time to worship preparation:

5: 32) "I would like to spend a lot more time than I am able on the preparation of worship."

SA:	=	78	=	31.07%	+70.11%
MA:	=	98	=	39.04%	
NSV:	=	38	=	15.13%	
MD:	=	31	=	12.35%	-14.74%
SD:	=	6	=	2.39%	

This arguably leads to a sense of frustration with regard to the specific task which ministers feel most competent in *performing*, further expressed when ministers indicated that they were actually spending their time upon administration, meetings and fabric rather than on what they considered to be higher priorities. The area of church administration was a frequent cause for complaint from ministers who were interviewed, both in terms of their perceived lack of competence and ability and also the time they spent on these matters:-

5: 31) "Too much time is spent on committees and attending and preparing for meetings."

SA:	=	55	=	21.91%	+58.96%
MA:	=	93	=	37.05%	
NSV:	=	40	=	15.93%	
MD:	=	44	=	17.52%	-25.08%
SD:	=	19	=	7.56%	

5: 38) "I spend too much of my time dealing with matters of church property and finance."

SA:	=	48	=	19.12%	+50.59%
MA:	=	79	=	31.47%	
NSV:	=	29	=	11.55%	
MD:	=	63	=	25.09%	-37.83%
SD:	=	32	=	12.74%	

Thus one minister in interview concluded:-

I am still looking forward to being a minister. I am a clerk of works to the Church building; I now understand the intricacies of the modern alarm system; I am an expert on covenants; I am treasurer to the congregation.... The ministry of word and sacrament is a small part of what I do here. (SRI 14:3)

All of which reiterates the feeling that many ministers expressed in interview that they were unable to keep up to date with developments in scholarship and indeed to study:

5: 35) "I feel that I do not have enough time to keep abreast of new works and movements in theology."

SA:	=	95	=	37.84%	+80.07%
MA:	=	106	=	42.23%	
NSV:	=	23	=	9.16%	
MD:	=	17	=	6.77%	-10.35%
SD:	=	9	=	3.58%	

Fulfilment and competence:

The postal questionnaire contained questions relating to fulfilment with regard to the elements of the worship service but not in terms of other functions.³³³ The structured interviews sought to discover the nature of the tension between time spent on functions which ministers felt competent and fulfilled in performing and time spent on functions where there was both a lack of fulfilment and a perceived lack of competence. If there is only a limited amount of time available for the areas of ministry that practitioners felt most competent in and enjoyed, then this might justifiably be considered to be a further cause of frustration and unease within the ministry. Indeed such tensions might, arguably, enhance loss of identity.

The particular questions addressing this issue are now dealt with in turn:

Q11: "Can you tell me what in ministry you most enjoy doing?"

The task area for which ministers expressed most enjoyment inevitably varied.

Of the 75 interviewed:

43(57%) indicated that worship was what they particularly enjoyed about ministry:

...the conduct of worship. I enjoy devising services, organising services. I enjoy preaching...Richard Holloway says 'that all Christians are hypocrites by the nature of things and most preachers are failed actors'....I don't like the word 'failed'...I get a buzz. (SRI 12:4)
Preaching and the conduct of worship - that is what I am ordained to do. (SRI 13:4)

12 (16%) suggested that the pastoral dimension, through visiting and care was what they enjoyed doing in their ministry.

I love visiting and the whole pastoral side.(SRI 18:4)
People even the ones I don't get on with.(25:4)

16 (21%) others mentioned differing aspects of ministry, from education, youth work, music to administration and meetings.

The whole area of Christian education have tried to develop - especially knowledge of the bible through study notes. (SRI 5:5)
I am good at leading meetings but as with other things I am competent at - I don't really enjoy anything in ministry - I just do it.(SRI 26:5)

4 (6%) said they enjoyed everything they did in their ministry.

Ministry is such a joy and a glorious opportunity to serve the Lord.... as his servant I rejoice each day that I can do something for him.(SRI 72:5)

Overall, therefore, these together with the findings elsewhere in the questionnaire confirm that the majority of ministers not only consider worship to be a priority but that they find it the most enjoyable area of their work.

Q12: Can you tell me what it is that you try to avoid , that you really don't like doing?

When it came to considering what they did not enjoy but tended to avoid again responses tended to be remarkably similar in nature:

Of the 75 interviewed:-

39(52%) indicated a dislike of administration and meetings of any sort: -

...Despite all my years I absolutely hate Kirk Session meetings. Every day it happens my heart quakes and I usually don't sleep the night before.(SRI 8:5)
As with so many, I suspect, administration is hell.(SRI 55:2)

27(36%) expressed a dislike of visiting:-

Visiting and I am lousy at it.(SRI 3:5)

Getting going around the parish, up and down stairs.(SRI 11:5)

I try to avoid visiting... it is so boring and I end up going home in an evening and the last thing I want to do is talk... the problem is that the family want to talk.(SRI 43:4)

The remaining 9(12%) had various dislikes from sermon preparation to school chaplaincy to hospital visiting.

Q20: Which part of your job do you feel best at, most competent in?

Ministers were also asked to comment on what were the areas in which they considered their competency lay or did not lie. Again there was a close co-relation between what ministers felt they were competent at and what they most enjoyed doing and vice - versa.

Of 75 interviewed:-

46(61%) indicated they felt they were best at, most competent in worship:-

When I stand there in the pulpit, I am like the captain of a ship.. I know this is the place I am meant to be...I am home.(SRI 69:5)

God has given me a good voice and a good mind and people tell me I am at my best in worship.(SRI 73:6)

25(33%) suggested that they felt their pastoral skills were their strongest point: -

I feel best at and most competent in the whole area of pastoral care.(SRI 39:4)

I think individual pastoral work is what I am best at and what I enjoy. (SRI 26:6)

13(17%) indicated no real area of competence or that they were competent across the range which they felt was necessary for their ministry:-

I think like so many of my colleague I am a jack of all trades, maybe not a Chippendale but not MFI either.(SRI 58:5)

I don't think one needs to be competent in ministry - I only need to be sincere and faithful to my God. (SRI 67:5)

I feel most competent on my day off. (SRI 51:5)

Q21: Which area of ministry do you feel least equipped in?"

Areas of weakness were more varied. Of those who expressed an opinion on this question in interview: ³³⁴

23(38%) suggested that it was administration and especially the arrival of the computer age which made them feel incompetent;³³⁵ 19(32%) felt ill equipped for pastoral work, especially dealing with difficult situations; 12(20%) mentioned issues relating to conflict management; and 6(10%) felt least equipped in structuring their own ministries and time. A variety of responses are given here:-

So many things. Probably the administrative side...and that's coming from someone who taught business studies. (SRI 6:5)

Despite my young age - all forms of youth work. (SRI 19:5)

Dealing with the petty squabbling. (SRI 20:7)

I dread a suicide or a still-birth - I am so much out of my depths there. (SRI 75:4)

Conclusion:

The sheer breadth of the tasks which ministers face is itself a source of stress. If one feels that task A is a priority and one is unable to devote sufficient time to its preparation and implementation then this results in a sense of guilt. From the evidence of actual time spent on particular tasks in relation to the desired priority of these within the minister's self-understanding of her role there is a degree of stress, guilt and unease, contributing significantly to role uncertainty.

The evidence of both interview and questionnaire suggests the following analysis:-

- that ministers consider that their main priority is related to the preparation and conduct of worship.
- that ministers do not feel that they spend sufficient time upon this area and that this creates both stress and a sense of inadequacy.
- that ministers resent the amount of time they have to spend on tasks which they consider not to be a priority, in particular, what they termed "routine congregational visiting", and administrative responsibilities, which would include presbytery and attendance at meetings.

³³⁴

Fifteen of the interviewees did not respond

³³⁵

Interestingly this sample was made up of 62% who were less than 11 years in ministry.

- that in terms of enjoyment and fulfilment ministers receive the greatest degree from their involvement in worship and 'crisis' pastoral encounter.

As one interviewee concluded:-

That's the great and terrifying thing about this job - every week is different and so are the priorities, the problem is there are still only ever 24 hours in a day. (SRI 37:8)

ii) Analysis:

Attention has already been drawn above to research which has been undertaken on ministerial role with regard to priorities and the relationship between different clusters of role and ministerial self-understanding.

The question which therefore has to be asked is how do ministers prioritise their roles and functions in ministry? Gustafson suggests that various factors affect the minister's prioritising of functions - the denominational culture and expectation; the history of his predecessor in popular memory/popular lore of ministry in general; the class ideology of the community; the image of a successful minister held by denominational leaders and personal aspirations for institutional success.³³⁶

One of the key pieces of empirical research on ministerial prioritisation has once again been that of Samuel Blizzard. After defining the different functions and roles of ministry, he discovered that the minister's working day averaged slightly over 10 hours, with the relative time spent on the roles of (in descending order) administrator, pastor, preacher and priest, organiser and teacher.³³⁷ He discovered that two fifths of the working day were spent on tasks such as administration which ministers found least important and enjoyed the least. Equally they were unable to give sufficient time to the tasks of preaching and pastoral care which were more important in their understanding.

In terms of fulfilment and competence in roles, he writes:-

the traditional roles (preacher, teacher, priest) are those in which the minister feels most adequate. The roles he finds most troublesome are those that are neo-traditional (pastor) or contemporary (organiser and

³³⁶ See Gustafson, 1954: 189-190

³³⁷ See Blizzard, 1958: 509.

administrator)...No matter how different ministers' ideas are of what is important in the ministry, all wind up doing substantially the same thing. It is perfectly apparent how the social roles of Protestant ministers are conditioned and defined by the requests of parishioners, the denominational program and the culture of the community. (1956:509-510)

The findings of the present study bear some similarity to the findings of Blizzard some forty years earlier although there are significant differences. Ministers seem able still to spend a significant proportion of their time on matters related to worship preparation and conduct, although there is a frustration that this time is still inadequate and is pressured from all sides. In addition there is a frequently expressed concern that ministers are spending a sizeable amount of their time engaged in activities which they consider to be a low priority and which are unfulfilling in particular with regard to administrative work. On this evidence there is a *partial dilemma* facing ministers in the Church of Scotland.

With regard to ministerial job fulfilment or satisfaction the work of Conrad Glass is also significant and is often cited in reaction to Blizzard and others. Glass suggests that satisfaction is not primarily achieved as a result of a minister's ability to fulfil the roles and perform the functions of the ministry as he perceives it. Rather his research emphasises the importance of :

how the minister feels about what he is doing and how he feels about the relationship and support of those important to him, particularly his supervisor... greater attention should be given to help the minister to learn how to deal with his own feelings. (1976:156-157)

Glass provides an important balance to the work of Blizzard, Ashbrook(1967) and Dittes (1968). He is right in his emphasis that the question of role uncertainty is not simply solved by a minister's ability to spend more time on the particular functions from which he gains the greatest fulfilment, as Blizzard and Ashbrook seemed to suggest. Role satisfaction involves what Glass terms "the intrinsic aspects of relationship and support".(1976:158) As Glass argues, the minister has to be at home with his or her own self and has to understand his/her motives and feelings with regard to function and roles. Yet Glass, by in large, fails to recognise that part of what enables a higher degree of personal intrinsic and relationship satisfaction and support is the adequate performance

of distinctive occupational roles and functions.

Writing on the research he conducted upon Australian clergy in the late 1970s Blaikie advanced a general thesis on priorities and role concentration, namely that:

A particular set of beliefs (theological orientation) is associated with a particular set of priorities (goal and role) and an orientation towards 'the World', which in turn, leads to a particular mode of action in 'the World' (style of ministry') (1979: 158)

Blaikie attempted to identify relative clergy priorities through his research and concluded that: -

clergy can be differentiated in terms of the priorities they gave to the goals of convert, give meaning, care and challenge, and in terms of the roles of evangelist, educator and social reformer....
There is almost universal agreement that the role of pastor should have the highest priority, followed closely by preacher. The only exceptions to this are that Anglicans placed priest ahead of both of these roles. (1979:109)

He makes an important observation resulting from his empirical research that a minister's role priorities are not solely decided by him/her but arise from an interaction of three factors

his theological orientation; his goals for 'the Church', and more specifically, for 'the Ministry'; and from ongoing experiences with, and the feedback he gets from, significant others. (1979:110)

He further argues that selection of priorities in ministry is closely related to what a minister considers to be the functions which enable a ministry to be 'successful' and which cohere to strong role models.³³⁸ Alongside many other commentators he notes, importantly for the present study, that:

Perhaps the most convincing data on the origin of role priorities concern the fact that, in general, clergy were successful in, effective at and obtained satisfaction from those roles to which they individually gave the highest priority. (1979:111)

There is evidence within the empirical research in this work that ministers in the Church of Scotland in giving priority to particular aspects of their role are influenced by both their theological concept of the Church and of ministry, this particularly affects involvement in non-church activities, visiting non-church

³³⁸

See Blaikie, 1979:111.

members and general pastoral visiting.

A common theme throughout much of the comparative empirical research is the stress placed upon administration and organisation and the degree to which ministers either feel these functions to be unfulfilling or a low priority.³³⁹

Blaikie's findings accord with our own presented above:

Of all roles, it is organiser, which produces the greatest overall frustration, to a large extent due to the fact that more time has to be spent on it than its assigned priority would recommend. In addition, it is a less conspicuous role than most, being mainly carried out in the clergyman's study, and hence can be appreciated by parishioners only very indirectly; it is not explicitly performed in public, where positive feedback is possible, as is the case for pastor, preacher and priest. At the same time, spending time in the study can be regarded by parishioners as neglecting what they may consider are more important activities - pastoral visitation for example. (1979:187)

A more recent study to be noted is that of Francis and Lankshear (1996) which provides one of the few pieces of research on the differences of age in ministry. Their research based on a sample of 1,553 villages and rural communities and 584 suburban parishes in England, broadly indicated that clergy aged 60 or over working in rural parishes tended to have less contact with a smaller number of active church members than younger clergy within comparable rural parishes, although they maintain contact with a similar number of nominal church members. There were not significant differences in suburban contexts. They also suggested that older clergy tended to be less satisfied with the profession than younger clergy³⁴⁰ and tended to work fewer hours.³⁴¹ The authors went on to argue based on their findings that older clergy were less efficient in ministry; had smaller attending congregations on Sundays and had a more traditional conception of ministry than their younger colleagues.³⁴²

A full comparative analysis with the present survey is beyond the limitations of

³³⁹ Dewe identifies administrative difficulties, particularly not being able to work to a routine as a significant factor in burnout.(1996: 138)

³⁴⁰ See Francis & Lankshear,1996:188.

³⁴¹ See Francis & Lankshear,1996: 188 . they also indicate support for this thesis from research by Davies et alia (1991) which discovered that older clergy worked fewer hours than their younger colleagues. 16% of clergy over 60 sixty worked less than 40 hours a week cf. with 8% of those under fifty years of age. See also Fichter (1996) who argued that older clergy who took more time off were less likely to suffer burnout. Irvine(1990: 31) also indicated that older clergy were more likely to take time off work.

³⁴² See Francis & Lankshear,1996:1991-198.

space here but the present survey indicates that considerable differences exist with regard to age and experience in ministry, namely that clergy over 61(16% of the total sample) were predominantly located in urban village/small town contexts, tended to have congregations with a membership in the 401-800 category, worked less than their younger counterparts and took more time off. They were also the individuals who particularly emphasised the pastoral role of ministry as compared to the younger ministers and who engaged in more pastoral visitation. Perceptions of role tended to be traditional and there was a much lower level of disillusionment than with the 31-50 age category.

One of the primary areas of concern evident from this present study is that ministers are working extremely long weeks, regardless of age. This finding is similar to that discovered by Eadie's research in Scotland in the early 1970s which argued that this had a profound affect on the health of the ministry. The affect of a long working week with limited leisure is self-evident. The evidence of the present survey also accords with the work of Irvine.³⁴³

Associated with the dilemma of work and prioritisation is the issue of ministers working to a model of that which they perceive to be a successful ministry and the lack of any clear structured parameters for such appraisal. There is what burnout writers have described as an element of workaholic 'drivenness' in ministry. They feel the need to work and express guilt if they are unable to do so. Although we have discussed this above, Irvine's comments are pertinent here:

There is a risk that we become so used to the routine of life that we lose our sensitivity to the imbalance within our daily and weekly routine. We function by responding to the demands of the task without recognising that in continually so doing we have thrown off the equilibrium within our own life... there is a need for a process of self-assessment. Much of what exists as self-assessment today.. is related predominantly to performance based appraisal.. Emphasis is placed on doing with little appreciation for being. (Irvine, 1997: 181)

The tension created by conflicting role priorities is not insignificant. The majority of ministers would clearly like there to be more time available for them to spend in the preparation of worship materials and the worship service. In

³⁴³

This is particularly the case in relation to time taken off from work.

response to which they either find the time from somewhere leaving them with a sense of guilt about for example not getting all the pastoral visits completed or they take time from themselves and perhaps from opportunities to spend some time with their families. Or on the other hand if they do not allocate the sort of time they feel they should to worship preparation then they feel that they are not being fed and that everything they read is in terms of the sermon and not their own personal and spiritual formation.³⁴⁴

Prioritisation is inevitably linked with time management and it is widely recognised that adequate and mature time management assist in the avoidance of stress.³⁴⁵ Donald Nicholl has argued that one of the temptations which religious professionals are prone to fall into is the assumption that time is an individual commodity. His perspective is interesting and invaluable as a part of adequate self-formation, particularly as it relates to ministers' use or lack of use of leisure time:

Notice how we hurry to the defence of 'my Time' as if it were our private property. Hurry is actually a form of violence exercised upon God's time in order to make it 'my time'... people regard this busyness not as a fault but as a virtue, since they are letting you know that they are engaged in many virtuous tasks such as building a career or making a garden or saving someone's soul. (Cooper, 1988:138)

³⁴⁴ Perhaps this is some of the reasoning behind the significant number of those ministers who felt that they could not and did not worship themselves whilst leading worship.

³⁴⁵ See Beasley Murray, 1989: 63.

D: The Minister and Worship:

i) Presentation:

Having recognised that the majority of ministers surveyed considered that the preparation and conduct of worship was a major priority in their ministry and that both the time spent on this task or the time which ministers wished to spend upon it were commensurate with that priority, we turn now to the nature of the relationship between the minister and worship.

In recognition of this centrality³⁴⁶ a whole section of the structured questionnaire was devoted to the area of worship.³⁴⁷ The intention was to ascertain what ministers considered to be their relative priorities within worship, to discover what they felt to be personally most fulfilling and to discover whether once again the time spent on particular parts of a worship service were commensurate with their relative priority. It is recognised that there is a certain artificiality in separating the components of a worship service in this manner. Nevertheless whilst theologically and liturgically there is always a thread running throughout both preparation and conduct, the practicalities are such that it is possible to discover how much time is spent on particular parts of the service. This is evident in the nature of the returns.

In Section 4: 4 of the questionnaire ministers were asked to respond to a number of statements relating to worship. The purpose of these statements were to discover:-

- a) whether ministers felt that the importance they gave to worship and its preparation was valued by others;
- b) what were the attitudes of the ministers towards changes in worship, and what changes would they welcome;
- c) how they reacted to changes within worship which encouraged a less individualistic, minister centred and participative format, recognising the importance of worship for the minister's sense of occupational identity;
- d) whether ministers felt that the Sunday service acted as a pressure upon them and to

³⁴⁶ This was indicated both in the pilot research interviews and in historical analysis of the minister's role.

³⁴⁷ See Section 4 of the questionnaire.

what extent this affected them;

e) whether ministers felt that they were themselves able to worship during a service, recognising the importance which ministers had placed upon their own devotional and spiritual life.

The questionnaire returns also provided information on the number of religious services, funerals, baptisms and weddings which the respondents had taken in one calendar year.³⁴⁸ The averages of these figures suggest that ministers are involved in a great deal of pastoral worship services.³⁴⁹ Ministers were also asked to indicate how many services they conducted on a Sunday and whether if they had more than one service they duplicated material used.³⁵⁰

Fulfilment: Worship Priorities and Time Spent:

When asked to give an indication of the relative priority they placed upon different parts of the worship service (with a list provided in the questionnaire),³⁵¹ ministers listed aspects of the worship service in the following order of priority: -

- 1) Sermon/preaching.³⁵²
- 2) Prayers.
- 3) Lord's Supper.³⁵³
- 4) Hymns/praise
- 5) Scripture Readings.
- 6) Children's address.
- 7) Sacrament of Baptism.
- 8) Drama/sketches.
- 9) Dance-worship.

³⁴⁸ See Appendix 1

³⁴⁹ See Appendix 1.

³⁵⁰ See Appendix 1.

³⁵¹ This list was drawn up following the pilot research interviews.

³⁵² For ministers in the first five years of their ministry there was a greater stress on the sermon than for those in the category of 25 years experience.

³⁵³ Again here there was a differential. Ministers who had less than ten years experience proportionately were more likely to spend a greater amount of time and to feel greater fulfilment from eucharistic activities than their older colleagues. There was also a geographical distinction noted here with ministers from urban and large town contexts giving communion a higher placing in priority and fulfilment scales.

A similar list is drawn from the data revealing the order of elements which ministers found most fulfilling.

- 1) Sermon/preaching
- 2) Lord's Supper.
- 3) Prayers.
- 4) Hymns/praise
- 5) Children's address.
- 6) Scripture Readings.
- 7) Sacrament of Baptism.
- 8) Drama/sketches.
- 9) Dance-worship.

It was also possible to list the relative times spent on each part of the service. Times given are an average. One should not read this as list in terms of priority because communion and baptism would be occasional in nature (as too are drama and dance) , nevertheless it is an indicator of relative priority in preparation time:-

- 1) Sermon/preaching. (5.54 hours)
- 2) Lord's Supper. (1.71 hours)
- 3) Prayers. (1.46 hours)
- 4) Children's address. (1.18 hours)
- 5) Sacrament of Baptism. (1.14 hours)
- 6) Hymns/praise. (0.94 hours)
- 7) Scripture Readings. (0. 94 hours)
- 8) Drama/sketches. (1.97 hours)
- 9) Dance-worship. (1.58 hours)

The data makes it clear that for the ministers involved in this survey the two key areas of the service of worship are firstly, the sermon, followed by the prayers.³⁵⁴ On those occasions when there is a celebration of communion ministers indicate that this is the second most fulfilling area of the worship service for them.

³⁵⁴

See Appendix I.

The Sermon and the Worship Service:

The above returns indicate that the sermon remains for many ministers a priority both in terms of preparation and in the degree of personal fulfilment they experience. It is also the component of worship which receives the greatest amount of time allocation. This is reflected in the return in the Questionnaire to the statement:

4: 1) "The sermon is still the best means of communicating the Gospel."³⁵⁵

SA:	-	94	=	37.45%	+77.68%
MA:	=	101	=	40.23%	
NSV:	=	17	=	6.77%	
MD:	=	35	=	13.94%	-15.53%
SD:	=	4	=	1.59%	

This was further underlined by the responses to another statement. Whilst recognising the high percentage of those who did not express a view, both the percentage agreeing with the statement and the comparatively small one disagreeing with it are worthy of note:

4: 24) "Too many ministers today fail to give proper attention and preparation to the preaching of the Word."

SA:	=	74	=	29.48%	+54.18%
MA:	=	62	=	24.70%	
NSV:	=	80	=	31.87%	
MD:	=	28	=	11.15%	-13.93%
SD:	=	7	=	2.78%	

Accepting the importance of the sermon, the structured interviews also attempted to discover whether those interviewed enjoyed the worship services they led. Level of enjoyment is important for if part of an occupational role leads to a lack of fulfilment or enjoyment, then this can also lead to role frustration.

Q27: Do you enjoy leading worship.. Does it take a lot out of you physically as well as spiritually?

Of the 75 who were interviewed:-

52 (69%) indicated that they enjoyed the worship service, though a number pointed

³⁵⁵

Ministers with less than ten years experience scored slightly higher on the SA and MA categories at 44% (SA) and 43% (MA) compared to ministers with more than twenty five years experience who scored 32% (SA) and 18% (MA).

out that it was also a pressure upon them, both in preparation and delivery. The reasons given were varied:-

Oh yes...but my recurring nightmare after 40 years is still turning up without my sermon and with the wrong hymns...every Saturday night! (SRI 1:5)
 Yes, as the years have gone on I enjoy it even more...I still find it exhausting. Once you place yourself as a worshipper with your people, more than leading them - it is almost a psychological switch - you then enter into a worship with them. That is healthier and it is also safer. (SRI 3:7)
 I do not find worship draining...it is exhilarating.(SRI 22:3)

23(31%) felt that enjoyment was an inappropriate term, or that they did not enjoy the experience, and 3(4%) made varying comments about the level of their 'enjoyment':-

I don't the congregation does.(SRI 5:6)
 It is a burden which causes me stress.(SRI 58:6)
 Only if the congregation are there and so often there are so few - that's soul destroying.(SRI 11:6)

Worship and ministerial role:

In analysing the relationship between the minister's role and worship at greater depth, it is necessary to consider the questions we identified above as motivating the research in this area.

a) whether ministers felt that the importance they gave to worship and its preparation was valued by others:-

There was a degree of variation expressed here. On the one hand there were a significant number who felt that it was hard to motivate people to be involved to the degree that they might have wished:-

4: 9)	"It is hard to get members of my congregation to participate in worship beyond reading the lessons." ³⁵⁶				
SA:	=	53	=	21.11%	+58.95%
MA:	=	95	=	37.84%	
NSV:	=	12	=	4.78%	
MD:	=	62	=	24.70%	-36.25%
SD:	=	29	=	11.55%	

³⁵⁶

Again there was a noticeable distinction in terms of parochial experience here. Ministers with less than ten years experience found it easier to get participation and so moderately disagreed at 34% and strongly disagreed with the statement at 17%, compared to 18% and 11% respectively for ministers with more than 25 years experience.

This is arguably an additional source of role frustration. When asked about what they perceived to be the relative importance of the sermon to the children's address, ministers responded:-

4: 22) "I find that for many adults the children's address is more important than the sermon."

SA:	=	32	=	12.74%	+58.15%
MA:	=	114	=	45.41%	
NSV:	=	46	=	18.32%	
MD:	=	46	=	18.32%	-23.49%
SD:	=	13	=	5.17%	

Taken alongside the relative time spent on the sermon compared to the children's address and the sense of priority and personal fulfilment that ministers attach to them, it is perhaps not surprising that a significant number of ministers in the interviews (44 (59%)) expressed frustration that people were only interested in the entertainment of the children's address rather than the sermon. One expressed it thus:-

They want me to treat them like children... but the Gospel is for grown ups, it is a hard Word. Though I must admit I wonder why I slave my guts out when all they are interested in is what sort of mints Mrs Jones got, and can I have one.(SRI 56:5)

Yet there is also a sense in which the sermon in particular was used as the basis of evaluating a minister:-

4: 7) "I feel that my congregation mainly judges my worship by my preaching." ³⁵⁷

SA:	=	60	=	23.90%	+67.72%
MA:	=	110	=	43.82%	
NSV:	=	33	=	13.14%	
MD:	=	39	=	15.53%	-19.11%
SD:	=	9	=	3.58%	

Arguably if ministers feel that they are being evaluated within worship primarily upon the sermon and if this sermon is not "adequate" in the estimation of the congregation, then there is further potential for role tension and frustration. This is also significant when one considers the degree to which ministers felt that they were estimated as a whole by their conduct of worship services.

³⁵⁷

Less experienced ministers indicated a greater sense of being judged on their preaching than their older colleagues (25 years plus).

b) what were the attitudes of the ministers towards changes in worship, and what changes would they welcome?

In addressing this question it is necessary to firstly consider the feelings which ministers expressed with regard to worship in general. This gives both an indication of their concerns and understanding of worship.

Observations on worship:-

General:

4: 23) "I feel that the traditional model of worship in use in our churches has had its day."³⁵⁸

SA:	=	30	=	11.95%	+36.25%
MA:	=	61	=	24.30%	
NSV:	=	29	=	11.55%	
MD:	=	89	=	35.45%	-52.18%
SD:	=	42	=	16.73%	

4: 3) "Our worship in the Church of Scotland is unexciting, lacking in a sense of mystery and wonder."

SA:	=	48	=	19.12%	+50.19%
MA:	=	78	=	31.07%	
NSV:	=	21	=	8.36%	
MD:	=	75	=	29.88%	-41.43%
SD:	=	29	=	11.55%	

4: 14) "Increasingly our worship is too busy and active."

SA:	=	8	=	3.18%	+29.07%
MA:	=	65	=	25.89%	
NSV:	=	49	=	19.52%	
MD:	=	84	=	33.46%	-51.38%
SD:	=	45	=	17.92%	

The above suggest that whilst ministers consider worship to be the significant function within their role, a large number feel that the reality is unexciting and un-inspiring. The high level of percentage suggesting worship patterns need to change is indicative of a profession evidencing marked discontent in relation to a key element

³⁵⁸

Ministers with less than ten years experience indicated a stronger sense of dissatisfaction with the traditional model of worship at 42% (MA) compared with 16%(MA) for ministers with more than 25 years experience suggesting a greater traditionalism on the part of more experienced ministers. A similar ratio is evident

within its occupational and self identity:

4: 15) "The language and hymns we use in worship do not speak for our world today."³⁵⁹

SA:	=	47	=	18.72%	+49.39%
MA:	=	77	=	30.67%	
NSV:	=	17	=	6.77%	
MD:	=	77	=	30.67%	-43.81%
SD:	=	33	=	13.14%	

4: 25) "Our language in worship is masculine and exclusive."

SA:	=	14	=	5.57%	+21.1%
MA:	=	39	=	15.53%	
NSV:	=	52	=	20.71%	
MD:	=	72	=	28.68%	-58.16%
SD:	=	74	=	29.48%	

Again there is evidence of discontent with worship. Yet whilst nearly half of the ministers accept that language and hymns need to change, only a small proportion felt that language was masculine and exclusive.³⁶⁰

Worship relationship to congregation:

Whilst there may be tensions in practice, in principle at least ministers are convinced that :-

4: 18) "Worship is essentially the work of the people, the congregation."

SA:	=	108	=	43.02%	+81.26%
MA:	=	96	=	38.24%	
NSV:	=	20	=	7.96%	
MD:	=	21	=	8.36%	-10.75%
SD:	=	6	=	2.39%	

and express criticism if worship becomes too didactic, which nearly a third think it has:

³⁵⁹ in response to question 4: 3.
Once again here there was an evident experiential and age perspective. Older ministers, those over 41 (regardless of experience) were more likely to disagree with the statement than those under 41.

³⁶⁰ Of the 18 women who were included in the sample, 10 (55%) indicated strong agreement with this statement. The balance of those who were in strong agreement were ministers who had less than ten years parish experience. Both these factors suggest that whilst many ministers consider change is necessary inclusivity of language seems not to be a major issue.

4: 13) "In our worship as ministers we speak too often 'at' people."

SA:	=	25	=	9.96%	+30.67%
MA:	=	52	=	20.71%	
NSV:	=	38	=	15.13%	
MD:	=	94	=	37.45%	-54.18%
SD:	=	42	=	16.73%	

There is equal concern that worship is still too minister dominated. This suggests a possible tension between on the one hand the theological and liturgical desire to involve others in worship and the perceived emphasis on the role of the minister within the Reformed tradition in the worship service:-

4: 2) "Too much of Sunday worship is conducted by the ordained minister."³⁶¹

SA:	=	64	=	25.49%	+66.92%
MA:	=	98	=	41.43%	
NSV:	=	24	=	9.56%	
MD:	=	46	=	18.32%	-23.49%
SD:	=	13	=	5.17%	

However the majority of ministers did not perceive that any barriers existed in relation to their preaching:-

4: 11) "Too often I feel that the pulpit can be a barrier rather than a bridge between me and my congregation."

SA:	=	12	=	4.78%	+19.12%
MA:	=	36	=	14.34%	
NSV:	=	39	=	15.53%	
MD:	=	73	=	29.08%	-65.33%
SD:	=	91	=	36.25%	

When one considers the sentiments expressed about the need for change in worship, ministers were strongly of the opinion that the process of change involved difficulty. Over a third felt that their congregations were barriers to some of the changes they wanted. The nature of instituting change was considered to be a difficult and sometimes traumatic experience when related to worship.³⁶² With specific regard to

³⁶¹ Younger ministers indicated stronger agreement to this statement than their older counterparts.

³⁶² Strategies for implementing and enabling change to take place within congregations were frequently mentioned by ministers as lacking in their education and training. Most especially a number of those interviewed, 16 (21%) expressed the feeling that it would have been beneficial to have been trained in implementing change in worship and church music in particular.

worship, they believed:-

4: 26) "I'd like to experiment with newer forms of worship but feel restricted by my congregation."

SA:	=	24	=	9.56%	+39.04%
MA:	=	74	=	29.48%	
NSV:	=	40	=	15.93%	
MD:	=	69	=	27.49%	-45.01%
SD:	=	44	=	17.52%	

4: 17) "People find change in worship too unsettling."

SA:	=	34	=	13.54%	+62.94%
MA:	=	124	=	49.40%	
NSV:	=	22	=	8.76%	
MD:	=	59	=	23.50%	-37.04%
SD:	=	12	=	4.78%	

Music:

A potential area of friction within the ministerial role in worship relates to the perception of ministers that within worship music is undervalued and that the Church needs to re-examine the nature of its use within services:-

4: 16) "We do not value sufficiently the importance of music and hymns in our worship."

SA:	=	55	=	21.91%	+62.14%
MA:	=	101	=	40.23%	
NSV:	=	24	=	9.56%	
MD:	=	45	=	17.92%	-27.08%
SD:	=	23	=	9.16%	

4: 8) "We need to re-examine the value of having the traditional church choir." ³⁶³

SA:	=	62	=	24.70%	+58.96%
MA:	=	86	=	34.26%	
NSV:	=	54	=	21.51%	
MD:	=	34	=	13.54%	-19.48%
SD:	=	15	=	5.97%	

Sacraments:

With the emphasis in the Reformed tradition upon the ministry of Word and Sacrament, and having identified the importance of preaching for ministers it is of

³⁶³

It is worth noting that the changes across age and experience scales were negligible in this regard.

value to reflect on the relative importance given to the sacraments, and in particular, on the perceptions and feelings of ministers towards any possible diminution of their distinctive role in the dispensation of the sacraments. As one interviewee wryly commented:-

If you take my pulpit from me, and let other people stand in my place at the table and the font, I might as well be sitting in the pew. (SRI 71:6)

This whole area also involves consideration of one of our earlier questions:-

- c) **how they reacted to changes within worship which encouraged a less individualistic, minister centred and participative format in worship, recognising the importance of worship for the minister's sense of identity**

It is interesting to note that within a tradition of infrequent celebration of communion that a substantial number wanted there to be a more frequent celebration.

4: 6) "We should have a much more frequent celebration of the Lord's Supper."³⁶⁴

SA:	=	71	=	28.28%	+72.1%
MA:	=	110	=	43.82%	
NSV:	=	21	=	8.36%	
MD:	=	39	=	15.53%	-19.11%
SD:	=	9	=	3.58%	

The sacraments are obviously important for many ministers in giving them their sense of ministerial identity and value in terms of ordination:-

4: 12) "I feel that celebrating communion is what is special and distinctive about being ordained."

SA:	=	37	=	14.74%	+41.43%
MA:	=	67	=	26.69%	
NSV:	=	28	=	11.15%	
MD:	=	74	=	29.48%	-47.4%
SD:	=	45	=	17.92%	

In this light nearly 60% indicated that they would be unhappy with the non-ordained celebrating the sacraments. However some six of those who expressed an unhappiness

³⁶⁴

There was a distinction evident here in age and experience. Ministers with less than ten years in ministry were more likely to indicate positive affirmation than those with more than 25 years experience. However ministers who were older were less likely, regardless of experience, to indicate positive affirmation than their younger contemporaries.

about the non-ordained celebrating the sacraments indicated that they would be happy if 'ordained' elders were officiating after appropriate training. There is, potentially nevertheless tension between the desire to involve others in worship; the acceptance that ministers do too much within the worship service and the desire to place some restrictions on parts of the worship service. Though there are obviously strong theological and liturgical reasons advanced, it may be argued that for some the uncertainty over enabling others to celebrate the sacraments is related predominantly to the minister's sense of distinctive identity and role:

4: 4) "The non-ordained should be allowed to celebrate the sacrament of the Lord's Supper."³⁶⁵

SA:	=	32	=	12.74%	+31.46%
MA:	=	47	=	18.72%	
NSV:	=	26	=	10.35%	
MD:	=	74	=	29.48%	-58.16%
SD:	=	72	=	17.92%	

In terms of baptisms there was also a feeling expressed by ministers suggesting that the sacrament was being 'misused'. Perhaps there is an indication here of the desire to act as 'protectors' of the sacraments? Or perhaps an indication of a more congregation focused and less community oriented ministry in terms of the theology of baptism?

4: 5) "The sacrament of baptism is too readily available to the children of non-members who are unwilling to make a commitment to the Church."

SA:	=	61	=	24.30%	+45.81%
MA:	=	54	=	21.51%	
NSV:	=	16	=	6.37%	
MD:	=	69	=	27.49%	-47.8%
SD:	=	51	=	20.31%	

d) whether ministers felt that the Sunday service acted as a pressure upon them and to what extent this affected them?

Recognising the importance of worship for ministers and having already identified some possible areas of tension within the service in relation to the congregation, it is worth reflecting on the degree to which the worship service, though enjoyed by most

³⁶⁵

Ministers with more than 25 years experience tended to be happier about the possibility of the 'non-ordained' celebrating the sacrament. Of the 32 who strongly agreed, 22 were in this category.

ministers, is an area of personal, emotional and spiritual stress and what effect this has upon role uncertainty. In particular whether ministers felt that they were predominantly being judged and valued through their activities on a Sunday to an extent greater than at other times and in other activities. If this is the case then it serves to add further pressure upon ministers especially if they feel they do not have enough time for preparation (as has been shown above), or that they are not enabled to develop worship as they would wish.

The structured interviews asked ministers about the degree to which they thought people based their understanding of them upon the activity of worship.

To the question:-

Q28: Do you feel that people's estimation of you is largely dependant upon your abilities in conducting worship?

Of the 75 interviewed:-

61(81%) indicated that they felt this was the case, and of that, 49(65%) that it was not always a good thing:-

Sadly yes...I am good at communicating now...but if it goes...will they? (SRI 70:4)

I know that people have an expectation that it will be well prepared. That can be a worry...Maybe it is too perfect sometimes.. I don't need an alarm clock to get me up on Sunday morning - my nerves do.(SRI 8:8)

This is true but remember it isn't our job to fulfil their expectations and make them happy. Worship is not entertainment.(SRI 1:5)

However of these, 12 (16%) suggested that this was only right and that it acted as a stimulus:

I think they do, they judge by how you conduct worship which is why it is so important that it is good.(SRI 6:5)

I think they should.(SRI 18:6)

Of the remaining 14 (19%):

8 (11%)suggested that the people within the congregation had a wider experience of them and would not just evaluate them through worship, but would include pastoral care in particular. Some also felt that there was a generational distinction here, where younger members valued the minister for the whole of her role more than older congregational members.

They have a much wider understanding but Sunday is still important for them - you are their minister.(SRI 71:2)

For the people within the Church it is wider than that. But for people outside the Church the image of ministry that they relate to is essentially that of the powerful speaker - speaker not preacher - as they have no experience of worship. (SRI 48:5)

A further 6 (8%) of this 14 suggested that their congregations valued them on their pastoral work first and foremost and indicated that worship was not primary to their congregations.

No the personal and pastoral is far more important than worship.(SRI 14:6)
I actually don't think so. I think they probably judge you more on personal terms as how friendly you are or whether you are a nice person. (SRI 15:8)

Accepting that this degree of expectation from the congregation and community in relation to worship can be a pressure, perhaps it is not surprising that over a third of the ministers felt that they repeated themselves in use of material and within worship, though this itself can be a source of strain:

4: 19) "I feel as if I am tempted to repeat myself from one year to the next."

SA:	=	19	=	7.56%	+38.63%
MA:	=	78	=	31.07%	
NSV:	=	29	=	11.55%	
MD:	=	75	=	29.88%	-49.8%
SD:	=	50	=	19.92%	

- e) **to consider whether ministers felt that they were themselves able to worship during a service, recognising the importance which ministers had placed upon their own devotional life.**

Both the structured interviews and the questionnaire gave details with regard to the issue of whether ministers felt they were able to worship themselves:-

4: 10) "I find it hard to worship myself whilst conducting worship."³⁶⁶

SA:	=	34	=	13.54%	+37.04%
MA:	=	59	=	23.5%	
NSV:	=	16	=	6.37%	
MD:	=	70	=	27.88%	-56.56%
SD:	=	72	=	28.68%	

Q29: Do you find it easy to worship yourself whilst you are conducting a service?

Of the 75 interviewed:-

³⁶⁶

Less experienced ministers (under 10 years) were more likely to find it hard to

32(43%) indicated that they felt unable to worship during a service which they were conducting.

I think probably not.. I realise that when I have a guest preacher and it dawns on me that my folks have to put up with a hack. I really miss worshipping under another.(SRI 67:4)

No, I think the minister is the loneliest person in the church.(SRI 4:10)

Not when I am conducting a service. If I am conducting a service I am not allowed the luxury of worshipping at the same time.(SRI 29:3)

Of those 43 (57%) who were able to worship, some 28 (37%) suggested that though they worshipped they were not able to fully enter into the worship, but only, for instance, through the hymns, or readings, or music:-

This is crucial. You have to do everything with the people, you are after all one of them. But you have to train yourself in this.(SRI 1:6)

Nowadays yes, though when I set out it was harder. You find it easier with experience.(21:5)

Yes for the hymns...I still long for the opportunity to sit and enjoy a service taken by another. I would love for someone to come in once a month to enable me to go off and worship elsewhere.(SRI 9:6)

Recognising that ministers have indicated that the second priority in their use of time is their own personal devotions, the fact that over a third (37% in questionnaire: 32% in interview) indicate that they are unable to worship on a Sunday suggests that there is a sense of spiritual unease or frustration within the ministry. One minister expressed this tension in these words:-

I am supposed to Feed the Sheep.. and yet who feeds me with nourishment.. I tell them you have to worship in community, yet when do I get a chance to be filled within worship. My ordination vow is a joke.... I am spiritually drained and I would have to ask to take leave of absence to re-charge the spiritual battery. I can just see the Clerk's face.(SRI 73:5)

Conclusions:

In conclusion, therefore, this empirical research has identified a number of issues relating to the minister and worship:-

- a) that for the majority of ministers worship remains formative for their sense of identity and their primary priority but that they feel restricted in the amount of time they are able to devote to its preparation;
- b) that there is an underlying tension between the affirmation of the sermon as "the

- best means of communicating the Gospel" and time spent on its preparation and the belief that too much of the worship service is conducted by the minister;
- c) that there exists a tension between many ministers and their congregations relating to increasing participation and initiating change within worship;
 - d) that there is a tension between what ministers perceive to be the expectations of their congregations within worship and their ability to live up to these expectations. So when combined with b), ministers are judged through their worship abilities but do not feel they have complete freedom in the development of that worship;
 - e) that there is a tension between the desire of the majority of ministers for greater lay involvement and their belief that the sacramental role is distinctive and important to them for their sense of ministerial identity.
 - f) that there is a tension between the sense of fulfilment derived from worship on the one hand and anxiety caused by expectations and the pressure of time. On the part of some there is also a tension in the sense that they feel there is more to their ministry than the realm of worship and lastly,
 - g) that there is a tension between the felt need and priority for personal devotion and the expressed inability, on the part of a significant minority, to be able to worship themselves on Sundays.

All of these serve to contribute to a sense of role uncertainty and unease.

ii) Analysis:

Whilst there has been a degree of analysis alongside the presentation of the data above this section will seek to relate the findings to wider empirical work.

One of the major distinctions between the minister and non-ordained member is with regard to the area of worship and particularly the sacraments. Given Reformed theological emphasis and historical practice it is perhaps not surprising that when ministers consider their own occupational identity it is closely linked to concepts of Word and Sacrament.

Outside the Reformed tradition, Little(1988), amongst others, has contended that the substantive return to a sacramentally centred liturgy in Anglican and

Catholic worship is largely motivated by clergy who having lost a clear sense of their own identity want to retrench the importance of the ordained ministry. Hornsby-Smith (1980) whilst researching changing role patterns amongst Roman Catholic priests recognised within younger priests a tendency to revert to former and more secure models of sacramental priesthood, especially as associated with the sacraments.

The increased emphasis on the sacrament of communion within the Church of Scotland evidenced above, particularly on the part of younger and more inexperienced ministers, is a further example of this increased sacramentalism. What makes it more striking is the historical and contemporary emphasis upon preaching and the secondary importance given to the sacrament.

The liturgical scholar Alan Aldridge (1996) adds further weight to this process. He examined the attitudes of 178 Anglican parochial clergy in one diocese to liturgical change and found the majority approved of new forms of service and used them in worship. He also argued that there was growing evidence that younger priests emphasised the eucharistic role to a much greater extent than older priests in the diocese. His research on baptism also coheres with the concerns evident in the present survey in that he discovered that 53% of his sample thought that the policy on baptism in the Church of England was too lax.³⁶⁷

The second major theme to comment on is that worship per se may not always lead to the degree of fulfilment and enjoyment expressed by ministers in the survey. There are the tensions of relevance, change, inclusivity,³⁶⁸ meaningfulness and participation which they highlighted, many of which are noted by Andrew Irvine in his recent study.³⁶⁹ Perceiving a church in transition

³⁶⁷ These observations are in accord with the general work on ritual carried out by Dudley and Hilgert who argue convincingly that ritual is 'a source of stability' (1987:136ff) amongst an ordained ministry in crisis. Ritual and celebration are also hallmarks of authentic ministry for Nouwen " 'Ritual is the minister's way of broadcasting his vision, it is his instructive offering. If the minister's work is successful, the community's sense of reality will become expansive'" (1978:107)

³⁶⁸ See Coate, 1989:129.

³⁶⁹ The empirical evidence above on music and worship confirms Irvine's statement that "Probably no issue has been so disruptive in so many churches as music... The clergyman is caught in the tension of the diversity, let alone accommodating his/her own preference." (1997:73)

he highlights the particular stressors which are present for ministers in the church service and summarises them thus:

But for the participatory generation, anxious to contribute, searching more for application than exposition, looking for joy more than sobriety, affected more by emotion than the cognitive, it does little to nurture a yearning spirituality.(1997:73)

Coate has pointed further to what she terms the "strain of proclamation."³⁷⁰ She highlights the personal strain necessitated by having to proclaim through preaching, prayer and teaching³⁷¹ - a strain accentuated by the depth of relationship necessary for such proclamation to succeed.³⁷² This is particularly difficult, she suggests, when there are personal and faith tensions in the individual. The minister has to put on a "pulpit face" as one interviewee termed it. Coate describes this tension of unconscious interplay thus:

On one level we preach primarily to ourselves, because in preaching we have an opportunity for externalising and working on the inner dialogue that is going on inside ourselves.(1989:127)

However, perhaps the greatest sense of unease is related to preaching. We have noted above that numerous writers have affirmed the centrality of preaching within the ministry of the Church of Scotland. Yet as the survey indicates there are some, albeit a minority, for whom preaching is not a completely satisfactory means of communicating the Gospel. For them and perhaps even for others, there is a tension inherent in using a methodology which for many in the post-modern world no longer speaks to them.

In addition the strain of being authentic whilst preaching is itself difficult. The image of the preacher evident in Nouwen's works seems an impossible ideal for many to live up to:

When a man listens to a preacher who is really available to himself and, therefore, able to offer his own life experience as a source of recognition, he no longer has to be afraid to face his own condition.(1978:39)

Being truly authentic, being your true self in the context of a preaching ministry may be considered desirable and a necessity but it adds a further strain upon the

³⁷⁰ See Coate(1989) argues for the use of the term strain as opposed to stress in her work.

³⁷¹ See Coate,1989: 124.

³⁷² See Coate, 1989: 127.

person of the minister, for whom the last person he wants to be in the pulpit is fully him or herself. To the extent that many ministers operate with a false persona in general ministry, in the pulpit that persona or mask is even more evident. Perhaps this is further heightened by the number who indicated that they had been influenced by preachers in their call and who had acted as important role models to them. As one interviewee remarked of some of his colleagues:

I can spot who amongst my colleagues sat under which preacher. Their voice, their mannerisms even their content and whole style isn't themselves. They have copied their mentors and have failed to be themselves. That's not preaching - that's acting. (SRI 11:7)

Worship, preaching and the sacraments, the primary source of fulfilment and identity for many ministers may in themselves be sources of potential strain and role conflict, particularly with increasing emphasis on a theology of the whole people of God which suggests a very different approach to worship. Ministerial identity solely based on the functions of worship may be insufficient in themselves to provide stability and role assurance.

E: The Minister: the Church and theology:

i) Presentation:

We conclude this vocational section with an examination of the way in which attitudes to the Church, society and theology affect role understanding and issues of identity.

A number of statements were offered to ministers to comment upon which attempted to ascertain their general thoughts on the nature and future of the Church, and also to serve to give a broad indication of their theological concerns. This latter issue was not, however, a primary concern of this project, but only to the extent of discovering whether the sense of role understanding, alienation and dissatisfaction about the future of the Church and ordained ministry were noticeably different for those who would term themselves as 'conservative evangelical', 'liberal,' or 'traditional'. It is recognised that there is an inevitable subjectivity associated with the use of such terms. Nevertheless the evidence of the study suggests that whilst there are no 'substantive' theological distinctions between those who were indicating concern about the ministry, there appears to be a stronger degree of role understanding amongst those describing themselves as 'conservative evangelical'.

Whilst those who would consider themselves 'conservative evangelical' placed a greater emphasis upon the preaching and teaching aspects of their ministry, their theological stance does not mean that they have a more confident belief in the future of the ordained ministry or the Church. Indeed there is a limited amount of evidence to suggest that those ministers who described themselves in interview as theologically conservative were under greater stress and sense of role-alienation because they were unable to devote as much time as they wanted to spend upon worship preparation, which was a very clear first priority for them. The number of ministers involved in interview who described themselves as theologically conservative was 11, some 15% of the total interviewed.

The Church:

Regardless of theological stance a large number of ministers suggested in the postal questionnaire that the Church was in need of various forms of change:-

6:1) "The Church is in need of a new reformation because the people of God have lost their sense of being ministers of the Gospel."³⁷³

SA:	=	94	=	37.45%	+78.88%
MA:	=	104	=	41.43%	
NSV:	=	28	=	11.15%	
MD:	=	22	=	8.76%	-9.95%
SD:	=	3	=	1.19%	

6:2) "The Church has become more concerned with material and social concerns than with the spiritual truths of the Gospel."³⁷⁴

SA:	=	52	=	20.71%	+60.15%
MA:	=	99	=	39.44%	
NSV:	=	17	=	6.77%	
MD:	=	52	=	20.71%	-31.46%
SD:	=	27	=	10.75%	

6:6) "The Church needs to speak out more about the moral state of our nation."³⁷⁵

SA:	=	68	=	27.09%	+72.5%
MA:	=	114	=	45.41%	
NSV:	=	28	=	11.15%	
MD:	=	35	=	13.94%	-16.33%
SD:	=	6	=	2.39%	

6:17) "The Church needs to become more radical not less."

SA:	=	65	=	25.89%	+60.55%
MA:	=	87	=	34.66%	
NSV:	=	47	=	18.72%	
MD:	=	32	=	12.74%	-20.7%
SD:	=	20	=	7.96%	

³⁷³ 45(68%) of the 66 ministers under the age of 40 indicated positive affirmation to this statement.

³⁷⁴ Again the percentage of those under 40 who indicated agreement with this statement was high, at 41(62%) of the 66.

³⁷⁵ There was no significant age or experiential difference in scale in response here.

6:19) "The loss of a sense of the miraculous in the Church is lamentable."

SA:	=	82	=	32.66%	+69.31%
MA:	=	95	=	36.65%	
NSV:	=	45	=	17.92%	
MD:	=	22	=	8.76%	-12.74%
SD:	=	10	=	3.98%	

6:20) "In the Church we fail to use the resources we have, like our buildings, to their best potential."

SA:	=	110	=	43.82%	+86.84%
MA:	=	108	=	43.02%	
NSV:	=	21	=	8.36%	
MD:	=	12	=	4.78%	-5.57%
SD:	=	2	=	0.79%	

When asked in interview and questionnaire about their optimism and expectations about the future of the Church the responses were on the whole fairly negative:-

6:24) "I believe that the Church of Scotland will continue to decline in the years to come."³⁷⁶

SA:	=	34	=	13.54%	+43.39%
MA:	=	90	=	35.85%	
NSV:	=	43	=	17.13%	
MD:	=	64	=	25.49%	-33.45%
SD:	=	20	=	7.96%	

6:25) "There is an optimism around the Church and a willingness to make decisions that may be painful."³⁷⁷

SA:	=	17	=	6.77%	+50.19%
MA:	=	109	=	43.42%	
NSV:	=	41	=	16.33%	
MD:	=	74	=	29.48%	-33.46%
SD:	=	10	=	3.98%	

Of those 75 interviewed when asked:

Q38: Are you optimistic about the Church's future?

18 (24%) replied in a negative manner to a degree which suggested strong conviction

³⁷⁶

Returns for this statement indicate that of those who noted a positive agreement (124), some 67 had less than fifteen years parish experience. This figure is 55% of that total which suggests a high percentage of those recently into ministry, although it is recognised that the first five years in particular are a difficult period in ministry.

³⁷⁷

Of those who indicated negative response 84, some 53 were aged over 51 (63% of that age total).

in a limited future for the institutional Church:-

I think the Church and all forms of institutional expression of faith will eventually die out.(SRI 55:10)

I like to think that to some extents I am a worker in a crematorium - helping the dying and getting rid of the dead. The Church has to die.. and if I can help people to find a faith without it.. all the better.(SRI 31:9)

All forms of religion have to come and go. The Church is about religion, it is not about belief... The trappings will go, of that I am convinced.(SRI 21:10)

Another 43 (57%) replied negatively but suggested that the Church would have a future though perhaps not the Church as they knew her:-

The Church of my childhood is disappearing but I am confident that the Lord has great things in store for his people in the future.(SRI 22:10)

The Church - and if by that you mean buildings and pews, and Cox and courts, that will not survive into the future.. but in its place there will be a more dynamic, open, less judgmental, way of being God's people.(SRI 54:9)

Only 13(17%) indicated that they were very optimistic about the Church of Scotland:-

I think there is a great spiritual thirst today and the only place I can see that being met is in the Kirk.(SRI 1:9)

Yes, I am optimistic.. we have so much to offer.(SRI 61:9)

Two ministers (3%)said that they had no views on the matter.

The degree of optimism or pessimism about the future is important for an understanding of role. If a minister believes that what they are doing is simply 'moving around the deck chairs on the Titanic' then this negative perception of the future undoubtedly affects the individual minister's performance and sense of role satisfaction. If, however, the minister has a positive view of the future then this can prove invaluable when the realities of the job impinge upon that individual.

Theological:

The limitations of this assessment have previously been alluded to and therefore what follows is with direct reference to the issue of ministerial identity and role alienation, not as an attempt to view the nature of theological diversity within the ministry. Nevertheless it remains one of the primary contentions of this study that the theological understandings of ministry are of significant importance to the practice of parish ministry within the Church of Scotland.

The following returns were given in answer to these statements:-

6:4) "To be a Christian one has to believe the Bible to be the infallible Word of God."

SA:	=	31	=	12.35%	+30.67%
MA:	=	46	=	18.32%	
NSV:	=	8	=	3.18%	
MD:	=	44	=	17.52%	-66.12%
SD:	=	122	=	48.60%	

6:18) "Traditional theological doctrines, such as the Virgin Birth, need to be re-expressed in the light of modern scientific knowledge."

SA:	=	38	=	15.13%	+37.44%
MA:	=	56	=	22.31%	
NSV:	=	42	=	16.73%	
MD:	=	44	=	17.52%	-45.8%
SD:	=	71	=	28.28%	

Of the 75 ministers who were interviewed when asked how they would describe themselves theologically:³⁷⁸

11(15%) opted for the description that they were 'conservative evangelicals'

21(28%) described themselves as 'liberal'.

37 (49%) said they were 'traditional/middle of the road.'

6 (8%) declined to identify what they felt they were.

An analysis of comparative ages indicated the following:-

of the 11(15%) 'conservative evangelicals', 8 were under the age of 40.

of the 21(28%) 'liberals', 13 were over the age of 40.

of the 37 (49%) 'traditional/middle of the road', 22 were over the age of 40; some 18 being over 55.

of the 6 (8%) who declined to identify what they felt they were, 3 were under 40, 3 were over.

If nothing else the above evidences the range of theological diversity within the Church of Scotland and is an indication that there is perhaps an increase in those terming themselves as 'conservative evangelicals'. This is arguably underlined

³⁷⁸

During the interviews ministers were not offered any descriptions of these categories

when an analysis of the returns to the question on biblical infallibility is examined. Of those who agreed with the statement (30%), 22% were ministers who had less than ten years parish experience and of these 68% were under the age of 30.

When this range is analysed over and against other responses there are the following detectable differences, in particular between the theological category of the 'conservative evangelicals' and the 'traditionalists':-

A) amongst those who described themselves as 'conservative evangelical':-

- there was a higher than average percentage of those who felt they could recognise the specific moment of their 'call' (the overall total was 48%, including some 68% 'conservative evangelicals')
- those who described their ministry by use of an Old Testament vocational story are almost exclusively within this theological category;
- there was a higher than average criticism of the adequacy of training (82.66 was the overall total, including 98% of 'conservative evangelicals')
- the percentage of those who felt presbytery and fellow ministers were unsupportive is higher (86% and 64% respectively rises to 88% and 82%);
- the stress upon preaching and worship preparation was marginally higher than the average, (by 8%);
- the number of ministers who found it difficult to take time off and who felt that they couldn't separate their job from their personal identity was significantly higher than the average total, (by 12%);
- the number of ministers who considered routine visitation was not a priority was proportionately higher compared with other theological categories, (by 18%);
- the percentage of those who were pessimistic about the future of the church was 42% as compared with an overall average of 53%;

B) amongst those describing themselves variously as 'traditional/middle of the road':-

- there was a higher than average percentage of those who were not optimistic about the

future of the Church, and the ordained ministry (instead of 24% and 78% the figures rise to 35% and 87%);

- there was a higher than average percentage of those who expressed guilt about taking time off (by 13%);
- the number of ministers who felt that people considered them to be 'different' and who found this a difficulty was higher than the average (by 9%);
- the number of ministers who felt themselves unable to worship during a service was higher than the average (by 14%);

Conclusion:

It has been suggested above that the degree of optimism and/or pessimism with regard to the future of the Church is important as a contributory factor in job/role dissatisfaction or alienation. The study suggests the following conclusions:-

- that the theological diversity within the ministry alters only to a limited extent the sense of role uncertainty, problems of time management and prioritisation;
- that a majority of ministers are not optimistic about the future of the Church as it is presently constituted but see themselves as working in a period of transition;
- that there are some indicators, which require further research, that the increase in numbers of those who described themselves as conservative evangelicals in interview, suggests the retention of a more traditional model of ministry.

i) Analysis:

Robin Pryor in his analytical work on research into ministry argues that there are key theological issues related to the debate about contemporary ordained ministry. The faith stance and theological orientation of a minister affects the whole gamut of ministerial practice from vocation, experience of ministry, continuance in ministry and concepts of success and self-understanding. This is perhaps self-evident, but is confirmed by the research of Mitchell who argues that the Churches need to develop a theology of ministry:

specifically in the context of the 'ministerial crisis' of the 1960s and 1970s and the search for new and diversified forms of ministry cannot be separated from this ferment. (Pryor, 1982:8)

Pryor also argues that there are distinctive factors discernible in research which evidence the particular college a candidate/ minister may have been trained at. He concludes that

An adequate understanding of the career crises and vocational needs of ministers must take account of the diversity of the theological bases of individuals, the continuing debate about the nature of clergy/lay ministry, and the particular problems of female ministers in some churches. (Pryor, 1982: 9)

The changes in the nature of the Church have also been suggested as key factors in problems associated with ministerial role. Within an American context Hoge and Roozen (1979) have indicated that there have been major changes in the American conception of the Church, particularly with a lessening emphasis on social action in the 1960s towards an emphasis on church growth, church planting, mission and evangelism, all with consequential changes for the role of the minister.

It is not immediately clear that there has been a similar movement within Scotland, although the growth of the house-church movement in the 1970s and early 1980s, whilst not as significant as in England and Wales, should be noted, as should the increased interest in and involvement in localised campaigns of mission and evangelism in the 1980s and 1990s. Nevertheless the period has also been characterised by a continuing prominent involvement in social and political concerns by the Church nationally and locally.

The changing theological understanding of the lay person is also worthy of comment. There may be discernible what one interviewee described as "a creeping clericalism within the Kirk". Yet as de Gruchy points out:

Clericalism is not overcome by rejecting an ordained ministry or by down-playing its significance and task.. In reflecting on the rediscovery of the ministry of the laity within the ecumenical movement, Hans Reudi Weber once pertinently remarked: 'A high doctrine of the laity includes rather than excludes a high doctrine of the ordained ministry.'" (de Gruchy, 1986: 26)

We have already noted above the tension that relating faith and making faith liveable creates for ministers. This is accentuated when that exchange is taking place within a context of theological diversity and multifarious biblical

hermeneutics. Coate(1989) describes this as a 'strain' and as a cause of stress, particularly for the minister.³⁷⁹

in many senses they are given the task of 'holding' the dilemmas of faith and doubt with and for their congregation, just as on another level the entire religious community may have the role of holding it for a wider society..... ministers are in a quite different position to other caring professionals whose role on the whole stops short of explicit exposure and explication of their ultimate belief position.(1989:112)

As Coate recognises many ministers feel unable to share their own theological concerns and doubts, not only with their congregations but also their colleagues. There is a considerable degree of theological diversity within the Church of Scotland.³⁸⁰ Yet this diversity in itself creates tensions when discussing the nature of ministerial role and the relationships between ministers. Ministers disagree about what should be relative priorities and practices e.g., in relation to baptism and visiting non-church members. Differences in the theology of the Church result in different practices of ministry and role concepts. These create tensions for ministers and between ministers in the parish setting and are only occasionally aired often at presbytery meetings:

Our presbytery is a theological war-game. Its like a boxing match every month. Most of us just sit and watch. And we call ourselves the body of Christ! (SRI 62:4)

³⁷⁹

See Irvine,1997: 56ff.

³⁸⁰

This is noted in the present study which confirms Irvine's assertion: "There exists within the Church of Scotland a great diversity of theological thought.. the fundamentalists and the moderates stereotyped one another, preventing an open and supportive relationship."(1990:70-71)

SECTION B:

Chapter Three.

The Scottish Minister's Role and Function Today: a presentation and analysis of empirical and comparative research.

Relational aspects.

A: The Minister and Pastoral Care:

i) Presentation:

The following chapter will consider various aspects of the minister's role and function which concentrate on a relational dimension to ministry. It will become clear that these are amongst the most critical elements within the contemporary role of the minister as well as being the areas which appear to be the focus of most distress and unease.

Following worship preparation and the minister's own personal devotional life the next role priority for ministers in the study was the area of pastoral care and visitation, both of members or non-members and associated with this are also pastoral contacts through funerals and the sacraments. In what follows there shall be an examination and consideration of:

- a) the nature of expectations ministers experienced with specific regard to pastoral visiting.
- b) the concerns and frustrations expressed about visiting;
- c) the distinctiveness, if any, of the 'minister's visit.'

a) the nature of expectations ministers experienced with regard to visitation.

As with so many areas relating to ministerial practice there has been a great deal of anecdotal information available about both the nature of the minister's visit and also the degree to which ministers felt that they were under pressure of expectation from parishioners to visit frequently. The Postal Questionnaire returns suggest that ministers clearly feel that such expectations exist:-

5: 2) "Most church people expect the minister to visit them frequently."³⁸¹

SA:	=	62	=	24.70%	+76.49%
MA:	=	130	=	51.79%	
NSV:	=	16	=	6.37%	
MD:	=	38	=	15.13%	-17.12%
SD:	=	5	=	1.99%	

One minister, summarising the thought of the majority, commented:

Of course they want me to visit. It's my duty even if it isn't my joy. I am bringing the grace of God to them. (SRI 4:10)

b) the concerns and frustrations expressed about visiting.

Whilst themselves recognising the importance of the pastoral visit, through the questionnaire and during interview, ministers frequently stressed both the responsibility of church members in this area together and a sense of frustration that there was little recognition on the part of those visited with regard to the value of 'non-ministerial' visits:-

5: 14) "Visiting and caring for the people of God is the calling of all Christians and not just the full-time professional."

SA:	=	185	=	73.70%	+93.62%
MA:	=	50	=	19.92%	
NSV:	=	8	=	3.18%	
MD:	=	4	=	1.59%	-3.18%
SD:	=	4	=	1.59%	

5: 33) "It would be a benefit if some of the routine congregational visiting were taken over by congregational members."

SA:	=	99	=	39.44%	+84.06%
MA:	=	112	=	44.62%	
NSV:	=	25	=	9.96%	
MD:	=	12	=	4.78%	-5.97%
SD:	=	3	=	1.19%	

There was also a sense of frustration, which related in part to the sense that ministers perceived that the time spent on routine visitation of their congregations meant that they had reduced time available for other priorities, including worship:-

³⁸¹

The data indicates that more experienced ministers felt that this expectation was not as great as did their younger colleagues. 23% of those with over 25 years experience indicated compared with 12% of the ministers in their first five years.

5: 10) "Sometimes I feel like a chaplain to the congregation."³⁸²

SA:	=	47	=	18.72%	+43.42%
MA:	=	62	=	24.70%	
NSV:	=	59	=	23.5%	
MD:	=	53	=	21.11%	-33.06%
SD:	=	30	=	11.95%	

Further there was the sense that a significant number of ministers felt that though routine visitation was an area of ministry which took up a great deal of their time, it was one which they found to be unrewarding and one which they considered to be a 'pressure' upon them.

5: 23) "Often I feel like a paid visitor of the old and infirm."³⁸³

SA:	=	33	=	13.14%	+45.01%
MA:	=	80	=	31.87%	
NSV:	=	31	=	12.35%	
MD:	=	63	=	25.09%	-42.61%
SD:	=	44	=	17.52%	

5: 34) "I dislike the constant round of visits I have to do."

SA:	=	41	=	16.33%	+41.42%
MA:	=	63	=	25.09%	
NSV:	=	21	=	8.36%	
MD:	=	64	=	25.49%	-50.19%
SD:	=	62	=	24.70%	

This is also reflected in the nature of the responses during the structured interviews to the question :-

Q25: Could you tell me if you find it easy to keep up with the demand to visit people?

Of the 75 interviewed:-

18 (24%) felt that people still expected to be visited and that this was acceptable: -

It is valuable and useful. I don't think worship is meaningful unless it is a conversation between you and the people you have met in the preceding week. (SRI 4:11)

³⁸² This was particularly the case for ministers who were located in small and large town and city charges. Those in the countryside in rural and island charges scored higher in the MD and SD categories, 54% compared with the mean 33%. This suggests a different pattern of ministry in rural settings is still being maintained and that pastoral visitation to a wider community is still being practised.

³⁸³ Again those in ministry less than ten years scored higher on the SA and MD range at 61% compared to 34% for those in ministry over 25 years. As one elderly minister commented in interview. "Its much easier to visit people your own age." (SRI 9:8)

Visiting is very important to me. But because of that I fall into the trap and therefore everyone expects to see me and if they don't they let their frustration be known. (SRI 8:7)

42 (56%) felt that they were unable to meet the strain and level of expectation and that this affected their ministry:-

No, the sheer strain of trying to visit six people in an afternoon and only managing three because each one thought you had all day and wouldn't let you go. And there is always the feeling that you have never done as much that week as you should have(SRI 2:4)

No. We have to find a more adequate way of keeping in touch with people.(SRI 10:6)

It is a shocking pressure, I have stopped coping with it, though I haven't stopped visiting (SRI 19:6)

There were some 14 (19%) who recognised the pressure but felt not only that they could not meet it but were not prepared to meet it:-

The expectation still exists ...I do not try to live up to it.(21:5)

I set very little store by treadmill visiting...If they want to see me let them come on Sunday.(SRI 23:3)

They want a domestic chaplain and they can cry for the moon. It is a culpable lack of imagination on their part to expect a minister to waste his time in a sort of self-indulgent congregational cosiness at the expense of actually getting on with the job of mission and ministry.. They are irresponsible and it ought to be called for what it is. (SRI 29:5)

Some 11(15%) gave a variety of other responses, amongst them:-

The unremitted guilt after an evening's visiting is great.(SRI 48:6)

I am not at all sure if people really expect us to visit them - is it just us ministers on a guilt trip? (SRI 61:2)

c) **the distinctiveness of the 'minister's visit.'**

When ministers were asked to reflect on what they felt was distinctive, if anything about their pastoral visits, the responses were mixed. On the one hand, a large number of those interviewed felt that they often wondered what their function was when they were engaged in visiting, whilst on the other hand in the questionnaire returns there was clear evidence that in moments of crisis ministers felt a greater sense of personal and occupational worth and role identity.

To the question: -

Q26: Do you sometimes wonder why you are visiting?

51 (68%) ministers indicated that, to varying degrees, they were unclear or uncertain

about their role and function in the context of pastoral visiting.³⁸⁴ In particular many ministers were not clear as to what made their visit different from, e.g., the visit of any other Christian or member of the congregation, although they were aware that the people visited considered that there was a difference. These feelings were variously expressed:-

Oh yes, if I have been asked to visit someone who is obviously not housebound.. I do find I wonder why I am there.(SRI 9:6)

Sometimes the point is not so much what I see is different about my visit but what people think is the difference. I think to some people you are a symbol of something which you cannot, even as a minister, quantify yourself.(SRI 69:3)

I think I just go to please someone and stop them talking.(SRI 18:6)

It's difficult. It's like spreading jam on a piece.. you get full of zeal, go out and everyone else is out.(SRI 24:5)

I do wonder when I have to shout over the television set.(SRI 3:10)

The remaining 24 (32%) suggested that they were reasonably clear about what they were doing in pastoral visitation, even although at times those being visited might not have been: -

Yes, I used to. I think I have got better.... I do not allow myself to sit for an hour simply so that they can say the minister called. I expect something out of the visit and I think I probably work more on them now.(SRI 3:10)

No, I always pray before I leave the house so it is not just a social call. I believe that you are going as God's representative. I believe that you are going into their home to mediate something of Christ's love and the caring nature of the Church. I always close a visit by asking God's blessing on the home - even after a routine visit.(SRI 39:4)

There is no stereotype visit - at all times I am God's rep in a situation. (SRI 43:4)

It is interesting that although many ministers articulated a dislike about their involvement in what was termed 'routine' visitation, that many nevertheless found a significant sense of fulfilment and identity affirmation through their involvement in situations of pastoral crises. One might reflect at this point that whilst ministers express such a high degree of fulfilment with regard to such events which are in turn valued by members and parishioners, yet their main priority, worship preparation, receives more time and is a task which, as has been shown above, is not always appreciated or valued by congregational members: -

³⁸⁴

In this regard amongst the ministers interviewed 21 of those with less than ten years experience, some 26, indicated that they were unsure of the precise purpose or worth of routine pastoral visitation. Those in the older category in terms of age and

5: 22) "I find that in situations of need, such as bereavement, I feel that I am being most useful in my ministry."

SA:	=	99	=	39.44%	+83.66%
MA:	=	111	=	44.22%	
NSV:	=	23	=	9.16%	
MD:	=	17	=	6.77%	-7.16%
SD:	=	1	=	0.39%	

5: 39) "My sense of call is strongest when I feel that I have brought some comfort to those in distress, e.g., through Bereavement."³⁸⁵

SA:	=	90	=	35.85%	+76.88%
MA:	=	103	=	41.03%	
NSV:	=	26	=	10.35%	
MD:	=	29	=	11.55%	-12.74%
SD:	=	3	=	1.19%	

There was also further potential tension expressed in the questionnaire response: -

5: 40) "Not enough stress is placed on the ministry being essentially a caring profession."

SA:	=	32	=	12.74%	+47.4%
MA:	=	87	=	34.66%	
NSV:	=	67	=	26.69%	
MD:	=	56	=	22.31%	-25.89%
SD:	=	9	=	3.58%	

In conclusion, therefore, the attitudes towards pastoral visitation differ dependant upon the nature of the visitation.

The majority of ministers in both the postal questionnaire and in the structured interviews indicated a sense of frustration and annoyance at what they perceived to be the demands placed upon them to visit routinely members of the congregation. If one recognises, as perhaps we should, that these demands are real and not wholly self-created by the minister, then this provides us with a further instance of potential tension and frustration for those who practice ministry. At the heart of the identity and role expectation which others place upon the minister is the importance of the pastoral visit, and yet at the heart of ministerial dissatisfaction is a process which one minister described as:-

³⁸⁵

experience were much more likely to see merit and value in routine visiting. It should be noted that the majority who indicated that they disagreed with the statement were from the category of ministers who had under 10 years experience, some 42, nearly half of the total(89).

the eternal treadmill...drinking Mrs Jones' tea in order that she can tell her neighbour that you called... in order for you to feel guilty that you haven't visited them... the eternity of the ministerial visit. Why oh why do I allow myself to be sucked in by it?(SRI 56:4)

ii) Analysis:

As has already been noted, there has been a significant amount of comment and letters in the Scottish religious press about the role and importance of the minister's involvement in pastoral visitation.³⁸⁶ Many church members, it would appear, still consider the minister's visit, if not distinctive, at least to possess a power all of its own: -³⁸⁷

A visit from the minister, by virtue of his calling and training, often gathers in the lost or strayed sheep... Let us see what results from a real effort by ministers to put parish visiting at the top of their priorities." (*Life and Work*, October 1993: 5)

A not untypical retort suggested that:

Either the minister is the professional visitor whose job it is and who has been trained to do it, and when there is no minister therefore no-one does it, or the minister is seen as the one who, because of training and calling, exercises an enabling ministry so that, whether present or absent, the compassionate care of the whole body of Christ is extended to all, not just within the life of the congregation but within the arms of its mission and its parish life. (Revd Norman Maciver in *Life and Work*, March 1992: 32).

and

In my experience engaging in endless parish visitation as a matter of routine is a most worthwhile pursuit - if the aim is to boost my own popularity ratings. (Revd Graham T. Dickson in *Life and Work*, December 1991:36)

Many ministers would agree with Prestwood's analysis that

Much of the anxiety of the clergy and their involvement in a number of activities which have low role toleration grows out of the fact that much of their time is spent in activity that is boring.... Lay leaders, in reporting the complaints against the clergy, frequently list failure to visit as one of the major sources of dissatisfaction with the clergy. Some ministers seem to undertake visiting as a means of role conformity rather than of real ministry. (1972:41)

³⁸⁶

³⁸⁷

See also Andrew Anderson on Pastoral Visiting in Campbell, 1987:292-293. Glock and Roos note "The parishioners in this study recognise the neglect of the pastoral function." (1961: 175).

It is undoubtedly true that many parishioners indicate that a visit from the minister was something which they particularly valued. This was continually stressed during the interviews as too was the suspicion that there is a generational dimension at work here, in that younger parishioners increasingly do not expect the minister to visit, except in a time of crisis. This in itself creates a strain if ministers are mainly relating to people at points of crisis and distress in their lives.

The particular value of the minister's visit is likely to be linked with the feeling that the Church is represented in the person of the minister and that somehow there is a spiritual dimension to his or her visit which is absent from that of others. It is equally important that the minister recognises their symbolic and representative role when engaged in pastoral visiting,³⁸⁸ as evidenced in Clebsch and Jaekle's idea of pastoral care as a ministry performed by representative Christian persons (although not solely performed by the ordained). An awareness of these dynamics is important for ministers because for many ministers routine pastoral visitation has become dysfunctional.³⁸⁹

There are attendant dangers and difficulties presented by pastoral encounter, yet despite these and a growing tendency against pastoral involvement,³⁹⁰ Speck underlines the importance of the minister being involved in a broad range of pastoral relationships, particularly those of pastoral visitation, whilst also being aware of his own needs and personality and the effect that these visits are having upon those visited.³⁹¹ He notes that

no pastor can be immune from the personal effects of a pastoral relationship...they may be unaware of the extent to which serving others can be a way of meeting unconscious needs of their own which in turn can lead them to be quite hard on themselves as well as being troubled about whether they have done enough. (1988:17).

³⁸⁸ See Speck, 1988: 62-63.

³⁸⁹ In his study on pastoral care, Davie has noted the changing nature of routine pastoral visiting, changes which congregations have not accepted and ministers have not wholeheartedly encouraged. (1983:60-66)

³⁹⁰ See recent evidence in Church of England surveys by Bryman, (1996:

³⁹¹ See Jacobs, 1988:111. Patton, 1993:73ff.

"Pastoral ministry is as much about being as it is about doing. The psychological, ethical and faith attitudes of the pastor, in casual conversations as well as in preaching, speak as loudly as actions do." (Jacobs, 1988:15)

Our earlier discussion of Eadie's 'helping personality' with its idealised self-image (of being loved and loveable) together with the guilt which led to self-criticism and denigration is also worth noting in this regard. Speck encourages each pastor to identify their own areas of weakness and vulnerability in order to prevent the dislocation evident in Eadie's work.

It was noticeable that many of the ministers interviewed expressed dismay at the feeling that they were constantly on-call and available to anyone for anything. There are obvious dangers associated with pastoral availability. Alastair Campbell (1965) has written that the minister needs to be available to himself and his family before he can be available to others. Availability has to have limits and parameters, otherwise it becomes a false presence and may only serve to feed the needs of the minister rather than the parishioner.³⁹² It demands authentic involvement and appropriate detachment for such relationships with people at depth are intrinsic to the originality and uniqueness of our personhood.³⁹³ It is the degree of involvement which enables and enhances both personal and occupational identity and self-worth.

Pastoral care involves an inextricable link between the personality of the pastoring minister and his or her ability to be an effective pastor.³⁹⁴ Yet such pastoral care in ministry demands an open vulnerability and an intimate sharing of the self at a level which may threaten many ministers who are insecure in their own identity.³⁹⁵ The pastoring minister has to be empathetic, caring and genuine and yet may be tempted to hide behind a fence of professional pastoral distance.³⁹⁶ Equally the pastoring minister may use pastoral encounter as a

³⁹² See Campbell, 1965:21. See also Patton, 1993:220ff.

³⁹³ van Kam offers a fascinating study of involvement and detachment in the religious life but in particular for those who minister arguing that pastoral relationships assist in constituting ministerial identity but that "these need an adequate involvement, which "involves the wholehearted attention and being involved in a particular event, moment, relationship or encounter. Such involvement is 'highly attentional'" (1970: 26). It in turn helps to determine who and what we are.

³⁹⁴ "All counselling theory and experience would suggest that it is the personality of the therapist himself which is the chief catalyst in the process of healing and growth. So it is not so much a matter of learning pastoral techniques, but nurturing human qualities... competence and efficiency by themselves, do not make the pastor." (Wright, 1980: 58)

³⁹⁵ See Wright, 1980: 62.

³⁹⁶ "It becomes easier as professional life goes on, to suppress more and more of the real self, to behave as we are expected to behave and feel what we should feel. But

means of avoiding depth relationships in other areas of his or her life.³⁹⁷

Nevertheless it is also clearly evident in the empirical research noted above that ministers do receive personal and occupational affirmation through involvement particularly in crisis situations.³⁹⁸ Despite this strong indication of being valued and affirmed in pastoral encounter, it is clear that such affirmation is achieved frequently at no little cost.³⁹⁹ It might be suggested that perhaps one of the reasons that pastoral care is identified as affirming of identity is that it is during a pastoral encounter that the minister feels most useful, that there is a sense of doing something which is of benefit to others and which they feel that they can be 'expert' or 'proficient' or 'good' at.

Authentic ministry is essentially relational and this is most immediately expressed in pastoral encounter in whatever form it may take. The dangers and risks have been noted but the sense in which ministers feel affirmed through such involvement is not accidental. Pastoral encounters and relationships affirm the value and nature of the individual as well as the ministerial self. In the pastoral process we 're-member' who we are⁴⁰⁰ both individually and as part of a related people. Their high priority in contemporary ministerial practice reflects their sense of potential fulfilment and they indicate a key dimension of a theology of relational ministry. Nevertheless there is clearly a strain in the present pastoral practice of ordained ministry in the Church of Scotland, a strain which deeply impinges upon the minister's sense of role and identity.

³⁹⁷ it is those 'real selves' which offer the richest resources... It is the genuine giving of a genuine self which is the most we have to offer." (Wright, 1980: 60)
³⁹⁷ Coate writes of the strain of caring in ministry and notes the complexities of dynamic and transference which takes place in a pastoral relationship concluding that:

"ministers of religion, like many other caring professionals, tend to *project* out from themselves both their need for care *and* the unpleasant feelings associated with not getting it, or not getting enough of it... Yet 'caring'... is not the whole of ministry" (1989:102)

³⁹⁸ "When a minister discovers that he really can give life to people by enabling them to face their real life-condition without fear, he will at the same time cease looking at himself as a man on the periphery of reality. He is then right in the center." (Nouwen, 1978: 47-48)

³⁹⁹ A number of ministers commented on the degree to which they were the victims of pastoral transference in that being perceived as symbols of the Church and God they were the object of anger from parishioners who were angry with God. (cf. Henderson, 1990: 125-128). Greenwood describes this as scapegoating which weakens the minister's sense of personal identity and security. (1996:62ff)

⁴⁰⁰ Patton's concept of pastoral care as re-membering develops this understanding (1993: 15-60)

B: The Minister - congregation - community relationship and expectations:

i). Presentation:

In what follows here we shall consider what the returns to both the questionnaire and structured interviews indicate about the nature of relationships and expectations which exist between the minister, congregation and community,⁴⁰¹ and indeed what ministers consider to be their identity within Scottish society in general.

Minister and congregation:

The questionnaire returns suggest that a large number of ministers perceive that their congregations do not fully understand and appreciate the nature of their role as ministers. This is an inevitable source of stress, for if one works in an environment where what one does is either not appreciated or not fully comprehended by those with whom one works then this results in a loss of self-image and role satisfaction. This lack of appreciation is evidenced by the responses to the statements:-

5: 1) "I feel that my congregation does not fully understand the breadth and extent of my ministry."⁴⁰²

SA:	=	76	=	30.27%	+78.47%
MA:	=	121	=	48.2%	
NSV:	=	20	=	7.96%	
MD:	=	26	=	10.35%	-13.53%
SD:	=	8	=	3.18%	

⁴⁰¹

⁴⁰²

We have already noted some of these in relation to worship and pastoral care. Though there was no significant difference in these figures across the age or experience scales, there was a clear indication that those in village and rural communities were nearly twice as likely to disagree with the statement than their urban and town colleagues. Perhaps this is as a result of these communities still retaining vestiges of 'community'.

5: 8) "My congregation expect me to do everything and are unwilling to share the load."⁴⁰³

SA:	=	13	=	5.17%	+35.05%
MA:	=	75	=	29.88%	
NSV:	=	23	=	9.16%	
MD:	=	83	=	33.06%	-55.76%
SD:	=	57	=	22.7%	

Yet these statistics are to be placed alongside the continued conviction on the part of the majority of ministers that the congregation is essential for ministry:

6: 33) "The Church does not use fully all her members in the ministry."

SA:	=	130	=	51.79%	+92.02%
MA:	=	101	=	40.23%	
NSV:	=	13	=	5.17%	
MD:	=	7	=	2.78%	-2.78%
SD:	=	0	=	0%	

There is further evidence of additional areas of tension in the nature of the relationship between ministers and their congregations, for when asked in the structured interview:-

Q34: Are your congregation supportive?

the majority of ministers 56 (75%) suggested that their congregations were broadly supportive, though not always understanding:-

Sometimes, although not very understanding. There were times when they ignored problems in the manse. I felt a lack of understanding after we lost our youngest son. I felt that people didn't really know what we were going through. We carried on but I feel that they thought we should have coped better because I was a minister.(SRI 1:4)

Supportive in the sense that they come to things and support by their attendance. At a personal level I think they wouldn't be upset if I left tomorrow, but neither probably would they be too unhappy if I stayed. Let's face it - they're a congregation of West End apathy. The bridge is more important than the Kirk(SRI 54:7)

For various reasons, 19 (25%) indicated that they felt their congregations were not supportive:-

I have come here and I have preached the Gospel of the Lord and they don't

⁴⁰³

Ministers with less than 10 years experience were more likely to disagree with this statement than their older colleagues. Equally across the age and experience scales ministers in congregations with more than 801 members were more likely to agree with the statement than those in smaller congregations, particularly those below 401 members.

want to hear that, so no, though I have a small group of followers, most are unhappy. (SRI 62:8)

I think it goes through phases. The honeymoon is over and so now I am wanting change and have ruffled too many feathers. I suspect most would be happy if I left. (SRI 66:7)

Nearly two thirds of the ministers expressed the belief that they were unable to live up to the demands which they perceived as existing on the part of their congregations, a further source of stress and role tension: -

5: 3) "The demands of my people are sometimes too great for me to live up to."⁴⁰⁴

SA:	=	71	=	28.28%	+67.72%
MA:	=	99	=	39.44%	
NSV:	=	28	=	11.15%	
MD:	=	35	=	13.94%	-21.11%
SD:	=	18	=	7.17%	

Part of the reason for these pressures of expectations might lie in the degree to which members of the congregation and community place the minister on a pedestal or consider that their minister ought to be 'different'. In other words the image of the ministry is one which is perceived as being 'detached' or 'distinctive', though the reasons for this might vary:-

5: 4) "Congregations and local people expect their minister to be some sort of moral paragon."

SA:	=	66	=	26.29%	+73.70%
MA:	=	49	=	47.41%	
NSV:	=	20	=	7.96%	
MD:	=	35	=	13.94%	-18.32%
SD:	=	11	=	4.38%	

Whether ministers consider that they themselves have a distinctive role, identity and function will be considered elsewhere, but at this point it is worth noting the nature of the responses of those who were interviewed when asked:-

**Q18: Do people consider you to be *different*, if so, in what way?
How do you cope with this?**

Of the 75 interviewed,

⁴⁰⁴

Ministers with more than 25 years experience seemed not to be so pressured by the demands of their congregation scoring at 16.8% and 9.4% on the MD and SD scales on this statement.

Some 67 (89%) considered that people considered that they were 'different'.

Of these 67, 19 (25%) felt uncomfortable about this perceived 'difference':-

I think the majority still do think that you are different and that is despite the fact that I am very much part of the congregation....and it's the same for the young and old...Even at school amongst the unchurched I am astonished by the remarks which suggest we are not 'real' people, like Do you drink? Do you watch television? Do you have sex? (SRI 9:4)

In a working class community I am different by virtue of my education I am middle class. You are also different and I think rightly so because you are a ritual figure with a ritual purpose within the community and within the church....There are still hang-ups - people still hide the alcohol when I come round. (SRI 52:7)

A further 13(17%) of the 67 felt that this attitude was changing and people were increasingly accepting them for who they were rather than perceiving them in terms of other criteria, whether inherited or cultural:-

I think some probably do, there is a generational thing there. I think the older generation think so....But this is less a ministerial thing and more to do with personality.(SRI 13:3)

People feel that I am different because I am in some way holy, sanctified. I am 'better than human.' This is frightening and pressures me. People need to see that ordination is about humanity and not something beyond and above humanity...I am only different in that I have had a theological education....By ordaining people, whether ministers or elders, we are saying that this person is a representative of Christ in his or her life and ministry.(SRI 14:8-9)

Another 36 (48%) of the 67 suggested that they felt happy with being perceived and considered as being 'different' and that this could be used positively in terms of their task as a minister:-

I think people still give me my 'rightful' place...I don't think I have compromised my position by an easy or close relationship. (SRI 20:7)

I remember in Wick taking funerals and there one followed the coffin and walked alone. That is our position as ministers - to walk alone but with Christ.(SRI 22:11)

I think it is an old clericalism going right back to the idea of the 'holy man', 'the priest'. There is also the dimension and belief that the minister is the 'sin-bin', the 'sin-eater', that you pour out all your bile, your anger, your guilt and all that and he takes them away. In one sense you do. In one sense you almost carry out the scapegoat function in a congregation and that is one of the reasons they do not want you as a friend because you know far too much about their intimate secrets.. there are complicated levels of intimacy.(SRI 32:6)

Young ministers are unwise in insisting on being called by their personal names.... we are different, we have got to be.(SRI 23:7)

Only 8(11%) suggested that they were not viewed as being different from others:-

I am very ordinary and so I am happy people think I am one of them.(SRI 27:5)

There is a sense in which some ministers feel that they are not only under pressure from congregational expectations, from a moral observation and from being perceived as being 'different', but that they are unable to be fully themselves with their congregations:-

5: 5) "I would find it hard to express any doubts I have about the faith to my congregation."⁴⁰⁵

SA:	=	37	=	14.74%	+41.03%
MA:	=	66	=	26.29%	
NSV:	=	20	=	7.96%	
MD:	=	81	=	32.27%	-50.99%
SD:	=	47	=	18.72	

For many ministers the Kirk Session is an important focus both for support and the fostering of good relationships within a congregation. In some contexts the reality is often, however, a group of people who act as an object of concern and sometimes opposition for ministers. It is interesting to note that only a very small majority felt that the role of the Kirk Session was potentially very positive in the development of their ministries: -

6: 32) "My Kirk Session is my greatest tool for ministry."⁴⁰⁶

SA:	-	32	=	12.74%	+43.01%
MA:	=	76	=	30.27%	
NSV:	=	36	=	14.34%	
MD:	=	84	=	33.46%	-42.62%
SD:	=	23	=	9.16%	

For many it was suggested that: -

5: 20) "There is more personality politics than spirituality in many Kirk Sessions."

SA:	=	52	=	20.71%	+60.15%
MA:	=	99	=	39.44%	
NSV:	=	59	=	23.5%	
MD:	=	26	=	10.35%	-16.32%
SD:	=	15	=	5.97%	

⁴⁰⁵

Again it would appear that those who have been in the ministry for the longest period of time find it easier to express doubt, especially those nearing retirement when the relative figures for MD and SD rise to 61% and 11%.

⁴⁰⁶

Those in the first five years of their charge were more likely to agree with this statement than their more experienced colleagues.

A number of the ministers in interview highlighted conflict in the Kirk Session as a major area of tension and also indicated that they personally felt that they were prevented from airing their opinions by constantly 'holding the coats'.

The tensions which exist between minister and congregation are also reflected in the extent to which ministers consider it either possible or desirable to create and foster friendships within their congregations. The responses to this issue are important not only from the perspective of the minister-congregation relationship but also for an analysis of the minister's own relationships with others. Irvine(1997: 90ff) has argued that it is essential for emotional well-being for ministers to develop relationships with those with whom they work. If the opposite exists, an emphasis on not forming close relationships in terms of occupation, then this can result in a sense of isolation and loss of personal and vocational identity.⁴⁰⁷

Of the 75 ministers asked in the structured interview:-

Q17: Do you find it easy to make friends with people in the congregation?

some 58 (77%) suggested that they did not have close friendships and relationships in the congregation. This group included those who had been encouraged not to do so at college but also some for whom negative experience had 'taught them a lesson':

That's a difficult one. I was schooled at a time when you were discouraged from making friends in the congregation.. so no.(SRI 2:3)
 Right from the outset I decided that I would have to treat everyone the same. I have wanted to make particular friends and have had to hold off.(SRI 21:5)
 There is always a point beyond which you cannot go and so we don't make friends.. we keep ourselves to ourselves.(SRI 60:4)
 No, I think that has been a deliberate tactic. I am rather like a priest here.. People both idealise the ministry and distance themselves from it. ... I think not only have I not made friends but I have not wanted to. I have indeed reinforced the distance by making a power-information relationship with them all.(SRI 36:5)

17 (23%) others indicated that they did have some friendships within the congregation they worked in, though many offered caveats:-

Yes.. I think you have, however , to keep a proper distance and detachment in case people think you have favourites.(SRI 1:4)
 A minister must have friends....we only have five or six really close friends - some of them must be in the parish.(SRI 25:8)

⁴⁰⁷

The central importance of friendships and relationships has been well argued by Irvine in terms of his theory of isolation and will be developed more fully below, see page 394ff.

No problem...I have a simple philosophy. I am not perfect I am what I am. I have allowed people to get to know me as I am. They know my faults and failings and I allow them to forgive me for them as I forgive them theirs.(SRI 73:4)

Minister and community:

When consideration is given to the minister's relationship with the wider community further tension and ambiguity becomes apparent. There is a degree to which ministers felt that the local community primarily associated the minister with the congregation:-

5: 6) "The local community sees me as the employee of the congregation."

SA:	=	31	=	12.35%	+49%
MA:	=	92	=	36.65%	
NSV:	=	36	=	14.34%	
MD:	=	57	=	22.70%	-36.64%
SD:	=	35	=	13.94%	

A number of ministers also suggested that there is a degree of tension in the relationship between congregation and community: ⁻⁴⁰⁸

5: 9) "I often find that there is a tension between the needs of the local congregation and those of the community."

SA:	=	47	=	18.72%	+45.81%
MA:	=	68	=	27.09%	
NSV:	=	54	=	21.51%	
MD:	=	60	=	23.90%	-32.66%
SD:	=	22	=	8.76%	

When it comes to considering the minister's position and role within the community, there appears also to be a sense of frustration and isolation. If the position of the ordained ministry is being questioned within the community of the Church, there is perhaps not surprisingly the sense of ministers feeling undervalued and marginalised within non-faith communities and society in general:-

5: 11) "Being there to baptise, marry and bury is all that many people want from their minister."⁴⁰⁹

SA:	=	59	=	23.5%	+64.13%
MA:	=	102	=	40.63%	
NSV:	=	14	=	5.57%	
MD:	=	41	=	16.33%	-30.27%
SD:	=	35	=	13.94%	

5: 12) "I feel that the ordained ministry has lost its distinctive place in the life of the community."⁴¹⁰

SA:	=	54	=	21.51%	+50.19%
MA:	=	72	=	28.68%	
NSV:	=	25	=	9.96%	
MD:	=	54	=	21.51%	-39.83%
SD:	=	46	=	18.32%	

6: 7) "I feel that the wider society today is unsympathetic to the work of the Church and her ministers."⁴¹¹

SA:	=	41	=	16.33%	+66.13%
MA:	=	125	=	49.80%	
NSV:	=	31	=	12.35%	
MD:	=	46	=	18.32%	-21.5%
SD:	=	8	=	3.18%	

This general feeling of loss of ministerial identity and role discernible within society is further reflected in some of the responses during the structured interview.

To the question:

Q33: Do you find that other professionals accept that the ministry has a place in the caring world?

Of the 75 ministers who participated:-

46 (61%) felt that they were not generally accepted by other professionals in the caring world:-

Listen, when so many people inside the Church don't know what ministers

counterparts.

⁴⁰⁹ Responses to this statement were sharply divided in accordance with ministerial experience with those with less than ten years experience averaging 46% and 36% on the SA and MA scale.

⁴¹⁰ Once again there was a sharp experiential distinction with the averages for those with less than 10 years experience indicating 28% and 32% SA and MA to this statement suggesting that the more recent recruits to ministry are less convinced that the ordained ministry has a valued place in the community than their older counterparts.

⁴¹¹ Age consistency is also evident here with those under the age of 40 twice as likely to agree with the statement as compared with those over 50.

do and don't think we're important, why expect others to. (SRI 3:8)
 The church is a dinosaur, and in my experience with other professionals they think we are quaint, throwbacks from a previous ice-age (SRI 48:8)
 Not a bit - they resent our interference and think we are at best harmless amateurs, at worst dangerous meddlers. (SRI 59:10)
 We don't deserve to have the respect of trained people - we are not professionally competent. (SRI 74:9)

29 (39%) indicated that they had found a degree of value and acceptance for their work from others but that this was not without qualification:-

It varies from profession to profession. Local teachers and heads think I have a place to play. Social workers are the enemy because they abuse their power in the estate. (SRI 14:9)
 Yes, I think across the board people still respect the Church personified in the minister. (SRI 29:6)
 The local teachers value my time and involvement, but others like the hospital staff think I am just a do-gooder. (SRI 66:8)

This mixed response in terms of wider attitudes within Scottish society is reflected further in the questionnaire returns both in terms of society and the role of the Church therein:-

6: 8) "Scotland has ceased to be a Christian nation, if it ever was."⁴¹²

SA:	=	75	=	29.88%	+74.89%
MA:	=	113	=	45.01%	
NSV:	=	21	=	8.36%	
MD:	=	40	=	15.93%	-16.72
SD:	=	2	=	0.79%	

6: 13) "I feel that the institutional Church has lost touch with the grassroots of Scottish society."

SA:	=	62	=	24.70%	+66.13%
MA:	=	104	=	41.43%	
NSV:	=	30	=	11.95%	
MD:	=	49	=	19.52%	-21.91%
SD:	=	6	=	2.39%	

⁴¹²

In these statistics there was no significant difference evident in terms of age or ministerial experience.

6: 14) "The Church is perceived by many, especially the young, as an outdated spent force."⁴¹³

SA:	=	94	=	37.45%	+84.86%
MA:	=	119	=	47.41%	
NSV:	=	14	=	5.57%	
MD:	=	22	=	8.76%	-9.55%
SD:	=	2	=	0.79%	

Nevertheless despite all the above there was a belief evident that the Church still has a place of value within society. Once again illustrating a tension between on the one hand the belief that the position and role of the minister has been diminishing in society and the conviction on the other hand that the role of the church in the local community is still one of value:-

6: 15) "I believe that the Church is still held in respect in many sectors of the community."

SA:	=	57	=	22.70%	+81.66%
MA:	=	148	=	58.96%	
NSV:	=	13	=	5.17%	
MD:	=	21	=	8.36%	-13.14%
SD:	=	12	=	4.78%	

Conclusion:

The research data through questionnaire and interview suggests the following:-

- that a majority of ministers feel that their congregations do not understand the breadth and nature of their work as ministers;
- that whilst many ministers find their congregations to be broadly supportive there are a minority who find the relationship a difficult one;
- that a majority of ministers feel there is a tension between the potential and the reality of the role and involvement of their Kirk Sessions within their ministries;
- that a majority of ministers consider that their congregations and other local people consider them to be somehow 'different' and that this is a cause of concern to many, although some find this 'distinctiveness' a positive element both ministerially and personally;
- that a majority of ministers consider that it is inappropriate to form close friendships with members of their congregations and where these are formed are

⁴¹³

Those who were closer to their youth were more likely to disagree with this statement than those who were older. Ministers under 30 averaged at 13% MD.

cautious about the depth of these relationships;

- that a majority of ministers consider that there is a tension between the demands placed upon them by their congregations and the perceived demands of the wider community;
- that a majority of ministers have a negative attitude towards their role as perceived by others in society, and a negative attitude with regard to the place and role of the Church within Scottish society.

ii) Analysis.

As has been evident in the preceding presentation the range of expectations upon ministers are not inconsiderable:

By the time most adults reach middle age, only a few Santa Claus images remain. One which lingers among Christians is the role the pastor plays. They assume he is superhuman and attribute to him qualities, virtues and abilities no mere mortal could possess in such abundance. Something persistently beats within the human heart that wants to attribute special qualities to those who are supposed to be the best. (Beasley Murray, 1989: 17-18)

Blaikie reflects on the nature of role expectations and problems facing the clergy he surveyed in Australia:-

Many clergy appear to encounter a wide range of problems: they are expected to be experts in many areas, but are usually inadequately trained for the activities on which they spend much of their time; they are unable to accomplish many of the activities which they feel should be done or that others expect them to do, and frequently, through lack of time, cannot do justice to the things they do; they are invariably required to spend more time on organisational tasks than they feel is warranted, and generally receive limited satisfaction from this type of activity;... and they find people do not respond to their efforts to involve them in programmes clergy consider important and necessary. In short the clergyman's significant others and audiences expect much of him, although not necessarily what he would prefer to be doing, and they frequently show little response to his efforts. To cap all of this, he has to put up with long hours, little leisure, excessive strain on his marriage, an unsatisfactory family life, long-term financial precariousness, and this largely because of the type of organisation in which he works. (1979:186-187)

Such sentiments are equally applicable to the Scottish context as the preceding

empirical presentation has evidenced.⁴¹⁴ Blaikie further comments that

there is considerable potential for conflicting expectations between the clergyman's view of 'the Church' and his role, and views held by the various individuals and groups he endeavours to serve and to whom he is responsible. (1979:22-23)

It is this conflicting uncertainty which creates role anxiety for ministers. The minister's self-identity is confused by contradictory expectations of parish and community, which has led one writer to comment "Who knows what to expect of a clergyman? So expect anything and everything." (Johnson, 1970:52)

Congregational Expectations:

The first point worth noting is that most researchers agree that there is a close link between congregational expectations and the way in which ministers develop their role in practice, if not in theory. Whilst ministry can never be purely responsive to demand, the influence of lay expectations are central.⁴¹⁵ In practice what a congregation demands of its ministers varies considerably. Whilst comparative research in terms of congregational expectations was not carried out for this study,⁴¹⁶ it might be surmised that the findings may not be dissimilar to those of Glock and Roos (1961), and others.

The comparative work of Glock and Roos on congregational perceptions of how ministers spend their time is worth noting. Their returns on 2,729 questionnaires showed a high degree of consistency:

Sermon preparation is most often ranked first as the activity on which ministers spend most of their time. All congregations were agreed that their ministers spend least time on their own recreation. (1961:171)

When they compare their returns to the work of Blizzard they suggest that the Church has failed to convey adequately to the membership what the minister's

⁴¹⁴ See also Dewe, 1996:135.

⁴¹⁵ Bursdal et al, 1996:3.

⁴¹⁶ Such a study would be invaluable both at a national level and more particularly as part of the procedure during vacancy and at the start of ministry. As Dittes notes: "Perhaps the most annoying, persistent, and handicapping resistance which a minister faces is the difference between his and his laymen's expectations of what his role should be or what he as minister should do and how he should do it... When the laymen's expectations contradict the minister's they may be true obstacles that have to be corrected before the minister can function." (1967:276-277)

role really is. It is highly likely that if comparative research was carried out today in Scotland that the same perceptions and lack of awareness would exist. This is a cause of exasperation and frustration on the part of ministers which they frequently expressed during interview. Whilst the oft heard joke about ministers working only on one day a week may be amusing to the parishioner it clearly irks the practitioner, especially as the opposite is more likely to be true - that she is likely only to be resting one day a week - and even that is debatable. Glock and Roos conclude that their results suggest

that the pastoral(including evangelistic) and preaching functions of the ministerial role are paramount to the parishioner, that he wants his minister to focus his energies on these tasks, and that he is prone to be critical where these expectations are not met. Ministers, according to Blizzard, give precedence to preaching rather than to the pastoral function, but both functions take precedence over all the other activities. The two - ministers and laity - are not far apart in their preferences. (1961:175)

Studies on congregational expectations are numerous but evidence a broad consensus.

Bursdal and his colleagues in research in the Episcopal Church in the United States noted that congregations placed particular demands and expectations on their priests in terms both of role and personality, particularly as it related to pastoral care.⁴¹⁷ They detected a high degree of consensus on what these were⁴¹⁸ and listed eight factors as pastoral sensitivity,⁴¹⁹ administrative skills; scholarship; personal integrity;⁴²⁰ innovation; personal spirituality; meaningfulness of services⁴²¹ and laity involvement.

Francis and Rodger (1996) have also convincingly argued for the recognition of the importance of external influence on the role prioritisation of the clergy. Their study of 241 full-time Anglican stipendiary parochial clergy in a rural diocese indicates the

⁴¹⁷ See Bursdal et alia, 1996:10.

⁴¹⁸ See Bursdal et alia, 1996: 4.

⁴¹⁹ There was involved in this a strong empathy component, a comfortable personal demeanour and a very low threat. (Bursdal et al. 1996:4)

⁴²⁰ "The degree to which the priest is a good moral model is of concern to the laity. The highest loadings clearly set the pattern: moderation, temperance, trustworthiness, personal integrity, Godliness. (Bursdal, 1996:6)

⁴²¹ "A priest would do well if a good preacher, even though his or her abilities with other aspects of the service were below average.. being poor in sermons would likely result in a low view of his or her abilities with church services by the laity" (Bursdal, 1996:9) This coheres remarkably with what ministers in the present study perceive to be the strong judgement of their ability with regard to the sermon.

considerable extent to which the practice of ministry is altered and affected by the influence of others and the degree to which, particularly in rural contexts, ministers tend to conform to the traditional expectations of their parishioners.

Within the Scottish context Irvine(1990) found as a secondary finding in his study on isolation that there was an imbalance between the church expectations and those of the minister.⁴²² His findings are confirmed by the present study. He particularly highlighted a major area of difference as relating to whether or not the congregation viewed the primary task of the minister as spiritual rather than related to issues concerned with maintaining the fabric and finance of the institution.⁴²³

Community Expectations:

If the church community has expectations of the ministry then so too does the wider community, despite the increasingly secular nature of that community. Interest in clerical misdemeanours is indicative of continual moral expectation of the clergy by others.⁴²⁴ In his research on ministers suffering stress, Schurman argued that many of those he came across tended to conform to community expectations but resented doing so.⁴²⁵ He analysed the perfectionist tendencies associated with the authority figure of the minister/priest and argued that failure to achieve targets set by others in the congregation, community and the self can leave clergy both emotionally and mentally crippled.⁴²⁶

Research undertaken by the Rural Church Project in the Church of England in the late 1980s indicated a high degree of conviction on the part of both Church

⁴²² Irvine indicated that 24% of the ministers he surveyed strongly agreed with the statement "The expectations of the Church and my expectations of ministry are not the same", with 36% moderately agreeing. He also noted that "24% stated that they spend much of their time fulfilling the expectations of the church, while 35% said that this was moderately true, there was a major gap between the minister's expectations of the task to which he was called and the expectations of the church which he served."(1990:67)

⁴²³ See Irvine, 1990:68.

⁴²⁴ "There can be no doubt that there is a certain expectation in society in general as to the manner in which a minister should talk, walk and function as minister." (1997:8)

⁴²⁵ See Schurman, 1976:76.

and community on what they thought the vicar's role was with as few as 5% unable to give some answer to what they thought the role was or should be.⁴²⁷ The similarities between both constituencies are remarkable.

For the wider community the order of priority was 54% (Pastoral); 25% (Community Figure); 21% (Services/Rites); 21% (Christian Teacher) 7% (Anglican representative); 6% (Father/shepherd); 1% (Other combination); 5% (Don't Know); refused/DNA(1%)

For the congregational members the order was 52% (Pastoral); 28% (Community Figure); 26% (Services/Rites); 27% (Christian Teacher) 3% (Anglican representative); 10% (Father/shepherd); 1% (Other combination); 2% (Don't Know) and refused/DNA(1%).⁴²⁸

In his research on ministry Bunting (1993) concluded that with the loss of a clear identity and role in the community that clergy are more church-focused in their self-understanding than they have been in previous generations.⁴²⁹ For those who do seek to be more involved in community affairs there are also tensions. There is a presumption that ministers have a role and that begins and ends with matters religious and spiritual and the oft quoted interference in politics is perhaps indicative of an unwillingness to perceive that role as extending beyond the Church community, especially as far as that congregation is concerned.⁴³⁰

⁴²⁶ See Schurman, 1976:82-3.

⁴²⁷ See ACCM, 1990:48.

⁴²⁸ The research also noted that "Gender differences were slight except that women(63%) stressed the pastoral role more than did men (44%), while men(24%) very slightly emphasised the teaching role compared with women.(20%) " (ACCM, 1990:49).

Bearing in mind the predominance of women as members in the Church(54% in the Church of Scotland) this may add particular stress to the pastoral expectation of congregations. See Brierley & Macdonald, 1995:24-25.

⁴²⁹ "ministers have found themselves working more and more within the churches alongside the people in their struggle to make sense of the Christian mission in the late twentieth century." (Bunting, 1993:14)

⁴³⁰ "People know what they expect from a clergyman in belief and moral precept. and whatever he may actually be saying, they will reinterpret it in terms of their expectation. If a clergyman is so blunt that reinterpretation is not possible, when, for example he speaks about politics, the public are outraged. ... one aspect of the increasing emphasis on the 'ministry of the laity' has been the assumption that the clergyman is not, and should not be, involved in 'ordinary life.'" (Victor de Waal in

Minister - congregation relationship:

The relationship between a minister and congregation is a complex one. The status and position which a minister has in a congregation are given to him or her in part by that congregation. This has been accepted for some time. Gibbs and Morton(1964) suggested that congregations needed to give their ministers status in order to prevent themselves from having the responsibility to act in mission and ministry. Indeed as in the pastoral relationships described above the everyday relationship between a minister and congregation is liable to fall victim to the dangers of transference.⁴³¹ As Harris notes "no relationships between a minister and his congregation, however mature, will be devoid of aspects of infantile dependence."(1968: 36) Yet this dependence can be dangerously encouraged when ministers are unclear of their own identity and role.⁴³²

A number of ministers in the present survey commented on their feeling that the congregation owned or employed him or her. They also suggested that the congregation's own distinctive ethos was something which they could either conform to or seek to change. Either response brought challenge from on the one hand a loss of identity because what was hoped for and envisioned at the start of ministry had been replaced by expediency or on the other hand conflict resulting from breaches in relationship when the minister attempted to change the congregation's ethos:

It is a besetting temptation for a congregation to try to make the minister in its own image.. Within the Church itself the minister, particularly in the Presbyterian tradition, tends in his turn to become a symbol of the congregation's own ideals of respectability and acceptability. This is a far-cry from the Presbyterian insistence on the place of prophecy in the Church.(Harris,1968:56-7)

This is exacerbated by the inherent conservatism within congregations, evident

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Dunstan, 1970: 80)

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See Harris, 1968:32-36.

"We are dealing here with the mutual (and infantile) dependence of minister and people upon each other. The desire of the latter to put the minister on a pedestal is matched by his equally strong desire to be put on a pedestal. Ministers, more than most, need to play the role assigned to them by the Church because often enough they are deep down unaware of their own personal identity."(Harris,1968:57)

in this research from ministers' perceptions of congregations' unwillingness to change and from their pessimistic thoughts on the institution's ability to adapt.⁴³³ There is a dilemma between the continuance of the church and the minister's ideals for ministry and the Church.⁴³⁴ This creates considerable personal and occupational stress.⁴³⁵

It is perhaps especially in a context where ministers are uncertain about their own personal and occupational identity that they are willing to both recognise and accept the expectations and demands of congregations. They feel that what the congregation wants is what it means to be a minister. Yet paradoxically if identity and role are derived solely by an activistic response to the expectations of others then that identity is weakened, particularly when such expectations are contradictory and conflicting in nature. At the start of ministry it is especially noticeable that there is a clash between idealism and reality in parish ministry, one which hits at the core of personal identity. The incongruence between the minister's and congregation's expectations has been analysed by Glock and Roos who have developed what they have called a "comfort hypothesis" namely that whilst many ministers want to change and confront society through their ministry and in particular their preaching, the majority of parishioners perceive the Church as a place for comfort and of comfort, and any style of ministry which threatens this comfort is viewed with suspicion.⁴³⁶

Yet the relationship between a minister and congregation goes beyond the fulfilment or clash of expectations. The minister, like any other in the congregation is a Christian living and working in a post-modern society where the place of the Church is perceived as increasingly marginalised if not irrelevant.⁴³⁷ The ministry and the church it derives its being from is considered

⁴³³ Reidiger notes that "clergy feel frustrated because the church doesn't respond to change the way the pastor feels it should. The pastor feels caught in an organisation which should be responsive to change and yet the church keeps him or her from ministering to the changing needs in the congregation and the community." (1982:41)

⁴³⁴ See Pusey & Taylor, 1967:36.

⁴³⁵ See Dewe, 1996:138.

⁴³⁶ "Jeffrey Hadden found an 'identity crisis' among pastors. He saw this as a conflict between the clergy and laity over authority, belief and the mission of the church." (Reidiger, 1982: 40)

⁴³⁷ This is a key theme in Irvine's study. "Michael Fanstone in a study of why people left the church found the number one cause was a lack of relevance to life.. how

non-essential and lacking in legitimacy, perceptions which may be shared by some of the congregation.⁴³⁸ In such a context Irvine has argued that one of the primary strains upon the minister in relation to the congregation is to make both faith and the Church relevant in worship, practice and ministry. There is a constant encouragement to develop a faith which gives practical meaning to living.⁴³⁹

Together with this pressure of relevancy there is the pressure of knowing that it is the minister who is usually the person who is blamed if things go wrong or if things are not successful within the Church. He is in Irvine's words expected to be the 'miracle worker'.⁴⁴⁰

Irvine cogently lists the different pressures of expectation and demand placed upon a minister by both society and the church in a world of competition⁴⁴¹ where loyalties to particular faith communities are tested by a greater mobility and stress on individual preference. Ministers have to perform to an extent that convinces congregations that their Word is better than that available down the street or than staying at home on a Sunday morning:

This creates a high degree of stress for the clergy who must deliver the right consumer goods. In order to maintain the church at a functioning level and in a way that is indicative of some level of 'success', the minister must provide for the group while always aware of the needs and desires of the individual.(Irvine,1997:71)

Despite this pressure, as is evident in the present study, ministers feel constrained by the unwillingness of their congregations to change and adapt to new circumstances, particularly with regard to worship, they are caught in the "intergenerational cross-fire"(Irvine,1997:72) of a historical institution:

Yet the church often stands, steadfast and unmovable, in the tradition of the past centuries. How does the conscientious minister deal with this without alienating either the older faithful or the faith seeker today? Once again, caught in the cross-fire, the clergy is under stressful pressure.(Irvine,1997: 73)

much more is it applicable to those who casually or curiously view the church from without?... the drive 'to make the church have a voice again' is a source of extreme tension for the clergy."(Irvine,1997:54-55)

⁴³⁸ "It is difficult to deny the sincerity and genuineness of the faith of many who reject the institutional church. For the clergy this creates difficulties. How does one serve as clergy in an institution which is no longer viewed as essential or contributing to the faith or the religious life of an individual?"(Irvine, 1997: 57)

⁴³⁹ See Harris, 1977:35

⁴⁴⁰ See Beasley-Murray, 1989:19.

⁴⁴¹ See Irvine, 1997: 61 ff.

There is also a dependence which is related less to individual relationship but to structures. Ministers are dependent upon the congregation for their economic and financial security and health, a dependency exacerbated by the system of tied-housing.⁴⁴² This creates a vulnerability not just in practice but in terms of identity and may foster an unwillingness to 'rock the boat' and so encourage conservatism and further tension in seeking to make faith relevant. Yet the ministers' word is no longer as accepted as authoritative even on matters of faith.⁴⁴³

The confused and conflicting relationship, therefore, between minister and congregation evident in a number of studies serve to confirm that presented by the present study. It is indicative of the lack of identity and distinctive role which is evident in ministry. Ministers are under perceived and real stress from role expectations from both the church and community alike, all of which when combined lead to a lack of personal authenticity and coherent role identity in ministry. In any sense of the word there is no real 'relationship' of depth and mutuality but a response to demand and expectation. The resistance of friendships and the perceived risks of pastoral involvement highlight the lack of depth relationship and are a fundamental contributor to ministerial role alienation and lack of identity, as well as stress: -

We live with the stress of proving our adequacy, of establishing relevance, of seeking advancement and in fulfilling what we believe are the expectations of others and maybe even what we consider the demands of God. In so doing we may miss their special intrinsic moments of intimacy with others, especially with husband or wife or children. We neglect the development of deep friendship and enter into task-based relationships. (Irvine, 1997:198)

We turn now to consider the minister's relationships with his or her family and spouse as a further indication of ministerial role uncertainty, ambiguity and crisis of identity.

⁴⁴² See Harris, 1977: 71.

⁴⁴³ "This in itself can pose a threat to an insecure pastor: his members are able to think for themselves and are no longer prepared to accept things on his say-so." (Beasley Murray, 1989:29)

C: The Minister: family and spouse relationships.

i) Presentation:

The primary focus of this study centered on the nature of ministerial practice and of role understanding within the Church of Scotland. Nevertheless through the structured interview it became clear that the relationships ministers had with their families and with their spouses had a considerable impact both on how they practised ministry and how they perceived their role, and especially on how they understood the nature of relationship in ministry and in their private lives.

Family and Spouse:

There were a number of occasions during interviews when ministers commented at length about the nature of the family and their sense of responsibility, even guilt for their absences during the formative years of their family and children's development. There was a real and palpable sense of loss and frustration, perhaps best summed up in these words spoken at the end of the formal interview by one interviewee:-

When I think of my ministry and I come home here and I look at the photographs of my grandchildren - I could weep. What sort of father have I been - as absent as those who make their girls pregnant and then disappear off the scene. There is more to parenthood than a sexual act - that's what I tell these kids. And yet I have been absent - absent when they wanted my time, absent when they wanted my energy, absent when they wanted my love... It's because of all that that I think I over react with the grandchildren - I want to be a decent grandfather to make up for being a pathetic father. ... and when I leave here the congregation will say one thing... he never visited!
(SRI 71:6)

There was clear evidence during the interviews that ministers felt that they had neglected both their marriages and their relationships with their children. Equally they regretted and resented the degree to which their spouse was expected to be part of their work to a degree that was not often possible. A number of the ministers note that their wives had to go out to work, although they did not want to, in order to supplement the family income and also in order to get away from the Manse. Others noted that their marriages suffered by their constant availability, lack of presence at key family moments and the sense that their families felt that they always put the

church and the congregation before them. This concurs with studies noted below and has a significant effect upon role satisfaction and personal identity.

One of the approaches adopted by the Church of Scotland's Board of Ministry to increasing stress amongst the ministry has been to increase the level of the minimum stipend as indicated earlier. The evidence of the postal questionnaire suggests that this financial concern may not be as prominent as the Board of Ministry has suspected:-

16) "I am embarrassed because I cannot give more to my family because of the low stipend I am paid."

SA:	=	54	=	21.51%	+46.21%
MA:	=	62	=	24.70%	
NSV:	=	38	=	15.13%	
MD:	=	48	=	19.12%	-38.64%
SD:	=	49	=	19.52%	

Another of the most frequent comments passed with regard to the relationship with families relates to living within what is effectively 'tied' accommodation. Studies elsewhere confirm and affirm the degree of added stress and pressure that this places upon ministers and their families, not least if there are other factors affecting the health of the marital and familial relationships.⁴⁴⁴ Issues included a felt loss of privacy, the difficulty of living in large houses without the means of adequately heating them and amongst those who were older the anxiety over where they would live once they were retired. Some of these issues were reflected in this response:-

17) "Living in the manse is sometimes like living in a goldfish bowl."⁴⁴⁵

SA:	=	63	=	25.09%	+56.56%
MA:	=	79	=	31.47%	
NSV:	=	36	=	14.34%	
MD:	=	42	=	16.73%	-29.08%
SD:	=	31	=	12.35%	

Pressure upon the family and particularly children was also expressed. One minister suggested that :-

People like to keep an eye on their minister - and on his family. ... I have felt that my family has been a little like the Holy Family.. and so not surprisingly they have reacted in the opposite way. Under the spotlight is no way to bring

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See Irvine, 1990 a and b; Coate 1989; Kirk and Leary: 1994; Henshall: 1991.

⁴⁴⁵

It was particularly noticeable in the returns that ministers who had entered the ministry from another profession were more likely to indicate Strong or Moderate Agreement with this statement. Younger ministers and those with less than five years experience were less inclined to do so.

up your kids.(SRI 67:4)

Another focus related to the time ministers took off from work. There were some who found that their inability to relax affected their family life:-

I am always tired and get mad at the kids.(SRI 13:5)

I feel I always need to be around...I look back and I think my children would say that there were times when they would say that they felt they were done out of their share and that I had got my proportions wrong....I think looking back I have always been a person who wanted to fulfil expectations, that is part of my personality, maybe a weakness. I have a tendency to jump - and that mean's no day off.(SRI 12:4)

There is no doubt that my family has suffered since I became a minister...but maybe that is the same for all working mothers, it's just a pity that there is not more support in a Christian setting. (SRI 6:8)

I can unwind but the family probably get the brunt of it.. I come in like a spring and unburden myself on them here and talk and talk to get things out of my system.(SRI 66:6)

Others had a more positive approach when asked if they felt guilty about taking time off:-

..., I have felt more guilt about working too hard and neglecting the family.(SRI 15:9)

Never, I enjoy taking my day off. I would feel more guilty about not taking a day off when I wanted it. My own family is the number one family in the parish at any time.(SRI 13:3)

To conclude it is clear from the limited data available

- that a significant number of ministers felt that the pressures upon their family, both financial and in terms of accommodation, were a cause for concern;
- that a number of ministers, especially those who had served in the ministry for some time, regretted the lack of attention which they had given to their spouses and families
- that there were particular stresses evident and mentioned in family life and for the children of those who had entered ministry later in life.

ii) Analysis.

The Marriage: ⁴⁴⁶

The conflict and tensions between home and ministry have received considerable attention from researchers. The issue is one which has a particular relevance when discussing role and occupational identity.

Fletcher (1990) in his survey of over 200 parochial clergy found that 21% reported 'frequent' role conflict between their status as a minister and their status as a husband, and a further 47% said that this conflict happened 'sometimes'. Such conflicts strike at the heart of personal identity and relational ability. ⁴⁴⁷

In addition there has been a growing research interest in the spouse of clergy and in their own particular difficulties, not least as there has been increased evidence of the rise of clergy separation and divorces, ⁴⁴⁸ with one writer suggesting that "up to 40% of clergy marriages are thought to be, at one time or another, in serious difficulty." (Coate, 1989: 12)

Rogan (1985) identifies the problems associated with clergy marriage as including the requirement to live in the parsonage; the cost of moving into a new house; the anxiety of what to do if a spouse dies in office; the nagging financial worries; the education of the children and the belief of the parish that the spouse is the recipient of supposed home truths which creates a tension.

In addition there are the significant problems of coping with the unhealthy projections on the ministerial family and marriage from parishioners and the wider community. ⁴⁴⁹

⁴⁴⁶ Our discussion is divided into sections dealing with marriage and the family. There are obvious crossovers here and much that is said for one relates and includes research dealing with the other.

⁴⁴⁷ See Hennessey, 1991:202, also Kirk & Leary, 1994: 157-158.

⁴⁴⁸ See Hennessey, 1991: 201. Ragsdale, 1978:54ff; Kirk & Leary, 1994:12-13.

⁴⁴⁹ See Martin, 1986: 13. Kirk and Leary write:
 "There is nothing like a 'naughty vicar story' for grabbing the headlines in both popular nationals and the local press...The public vests its clergymen with ideals akin to those of medieval monasticism. While desiring to see 'the good family man'

For many individuals who face professional and vocational uncertainty the family normally acts as a haven. The fact that this is frequently not the case for the clergy is an added burden. All marriages and families demand and need authenticity within themselves. There is a temptation to be disingenuous in all marriages but perhaps more so for clergy.⁴⁵⁰

When he comes home and takes off his dog collar it may also happen that the person changes from the caring and available pastor to an irritable, or even violent, man or worse. (Kirk & Leary, 1994:138)

The role of the family in identity formation and role development has been advanced by psychologists in recent years, and many state that identity formation is the major task of family functioning,⁴⁵¹ arguing that where this does not occur or where the family is dysfunctional then there is damage to personal identity and the ability for self-identity to form and mature, not solely on the part of the minister but others in the family.

Wider research has shown that the spouses of clergy, especially women, frequently feel a loss of their own identity in relation to the marital relationship and the Church. They struggle to assert their own identity as someone of value apart from 'the minister's wife.'⁴⁵² The development of individual healthy identity involves ministers having the freedom not solely to form a self-identity but also as a spouse or parent.

Marriage is a depth relationship and yet for many ministers it is clear that this is not the case. Some of those interviewed in this study noted that their wives thought of the Church as the mistress or the 'other woman'. Interestingly a similar phrase has been noted by a number of other researchers in their

in the vicarage, they expect, consciously or sub-consciously, him - and his spouse - to follow the evangelical counsels of chastity, poverty and obedience." (1994: 112-113)

⁴⁵⁰ See Hagedorn, 1990:129. Irvine notes the negative intimacy which occurs with the 'brunt of frustrations' "The spouse and the family may become the recipients as transference of these emotions occurs within what is viewed as the 'safety' of the home." (1997:135)

⁴⁵¹ "The family helps in defining the unique individuality of each of its members. The family helps in defining the communal nature of human identity. The family is the arena in which separation and differentiation of the self occur." (Hagedorn, 1990:129)

⁴⁵² See Hennessey, 1991:203. Kirk & Leary comment that "The more a wife can be separated from the orbit of her husband's work, the more the clergy couple will increase their ability to relate to each other as people, and not

studies.⁴⁵³ This menage a trois is deeply damaging and preventative of true relationship which as Irvine shows is clearly needed to authenticate the individual self.⁴⁵⁴

The choice of marriage partner has also been researched in some quarters and the conclusions, though not completely unambiguous, would indicate that for many ministers who marry whilst in the ministry the choice of partner is dictated in part by the needs of their perceived role of the minister's wife rather than solely for relational or attraction reasons.⁴⁵⁵

The most extensive research project on clergy marriage in England was undertaken in the early 1990s by Kirk and Leary. Identifying a number of the issues we have already noted⁴⁵⁶ they argue that the role of the clergy wife is in a similar state of crisis as the ministry itself. They suggest that at the heart of this is the Church's ambiguity on sexuality.⁴⁵⁷ In particular they identify issues including problems associated with relating to sexuality and gender in the clergy and their marriages; a lack of desire to refer to counsellors and to seek help when problems arise;⁴⁵⁸ being a public marriage as part of a marginal Church,⁴⁵⁹ all of which are additional to the strains all marriages face. The clergy marriage

⁴⁵³ solely through the medium of 'their' ministry."(1994:129)
See Martin 1986:16;Merrill 1985: 82 and Kirk & Leary,1994: 50.
Irvine,1997:133 uses the phrase the 'church widow(er)' to describe the same phenomenon.

⁴⁵⁴ Ministers may avoid sharing confidences with their spouses. Irvine argues that the real cost in the minister's marriage is that of depth relationship :
"The marital relationship which should exist within Level 7, the Intimate Encounter, is in danger of regressing to a lower level, losing the intimate and spiritual dynamic.. More than 60% of the respondents in (Bowman's) study indicated that their work load interfered with their love life..... Such a loss of relationship is tragic and affects the personhood of both partners, the family unit, children as individuals, and life and ministry in general."(1997:134)

⁴⁵⁵ See Rosen,1990:161.
Kirk & Leary quote the words of George Herbert writing in 1652 of a clergyman's choice: "If he be married, the choice of his wife was made rather by his ear, than by his eye; his judgement not his affection,"(1994: 74) See also 1994: 40-43.

⁴⁵⁶ See Kirk & Leary, 1994:40.

⁴⁵⁷ See Kirk & Leary,1994:16ff.

⁴⁵⁸ See Kirk & Leary,1994: 87-88. They conclude that in their research "Sexual issues.. figure largely among the problems encountered, but not necessarily recognised, by clergy in their personal lives.. It suggests that those who offer for ministry many have very different attributes from those expected of them and from those on which those in their pastoral care may reasonably expect to lean.. sexual and emotional fulfilment in the vicarage may be rare."(1994:99)

⁴⁵⁹ See Kirk & Leary, 1994: 154-155.

is caught in changing moral circumstances and is still advanced as a paragon of what marriage should be like, which in turn brings immeasurable pressure.⁴⁶⁰

The increase in the last two decades of clergy marriage failure has been well charted and documented within England, yet there has been no comparative study in Scotland. Indeed within Scotland there has been comparatively little analysis of the role of the minister's wife until Irvine's recent work. D.P. Thomson published a study in the 1960s on the problems and role of the ministers 'wife' describing it as a "vital topic for the wives of divinity students and licentiates."

Substantially the report of a conference held at St Ninians, Crieff in 1964, the work, though honest and critical displays an intensely conservative approach assuming that very few ministers wives would be working or would ever wish to do so but that they would find not only identity but fulfilment in being "a servant to the servant of God." (Thomson, 1964b: 6)

Eadies' research in the early 1970s highlighted that for many Church of Scotland ministers there was a feeling that the crisis intervention nature of their jobs affected family life and that they "particularly regretted the disruptive effects on their marriage and family life" (1973: 22). Yet as Eadie noted, if the minister neglected his parish duties (as he perceived them) to spend time with his family then this frequently resulted in feelings of guilt, creating what he termed a 'double bind'.⁴⁶¹

Within the Scottish context the work of Irvine during his research on isolation is most pertinent and much of the data in this present work confirms his findings. The role of isolation in clergy marriage is key to Irvine's work and acts as an additional stressor on marriage, indeed he argues marital problems also feed isolation.⁴⁶² Irvine included spouses in his postal questionnaire and also interviewed the spouses of ministers he interviewed. His findings indicated that 62% of them felt that they were 'different' from other wives in the

⁴⁶⁰ See Kirk & Leary, 1994: 35.

⁴⁶¹ See Eadie, 1973:32.

⁴⁶² See also the essay by Benda & DiBlassio (1996) who argues that relational isolation affects clergy marriage.

community;⁴⁶³ that they found it difficult to make friends in the local community, felt their children were treated differently and compared the manse to living in a goldfish bowl.⁴⁶⁴ They further commented on the minister's long work hours as a problem; felt more isolated than their minister partner and some felt that their husbands had not been open with them when entering late into ministry.⁴⁶⁵ Irvine also noted that the increasing number of working ministers' wives felt less isolated as a result of being out of the manse and working, and he also argued for the need for them to establish a clear identity.⁴⁶⁶

Recognising, as has been evident in the research noted above, that there is a close correlation between pastoral morale and the quality of the relationship between the minister and his/her spouse,⁴⁶⁷ there is also the tension of being able to differentiate between what are difficulties facing the marriage and those which come from difficulties associated with relating to the congregation and its expectations of them as a couple and of the minister as an individual.⁴⁶⁸ This will also involve the recognition of the need for a degree of balance between the expectations of church, family and self particularly as there is a temptation to constantly strive for success in ministry.⁴⁶⁹

The Family:

Hennessey writing about clerical marriage breakdown, argues that the stress of living out a role, particularly one which emphasises cheeriness can be felt by the family of the minister more than others, when the mask or persona of the role comes off within the safety of the home:⁴⁷⁰

This living in role is itself stressful and may, over time, become the habitual way in which the clergyman conceals the demands on his life. A cheerful disposition in public may conceal a personal desperation in

⁴⁶³ "In the Holy Family model she will be the Virgin Mary - ever willing, ever available, ever loving, ever accepting and ever smiling.. what Susan Howatch... calls a 'fabulous clerical accessory.'" (Kirk & Leary, 1994:118) See also 124ff.
⁴⁶⁴ See Irvine, 1990:50-51; 1997:131ff; Beasley-Murray, 1989: 61
⁴⁶⁵ See Irvine, 1990:52-53.
⁴⁶⁶ See Irvine, 1990:54-55.
⁴⁶⁷ A point fully developed in an essay by Dudley & Cummings, 1990.
⁴⁶⁸ See Kirk & Leary, 1994: 45-46.
⁴⁶⁹ See Irvine 1997:127.
⁴⁷⁰ See also Irvine, 1997;

private which is only truly revealed to the family.(1991:203)

Oswald (1990) highlights the difficulties which face a family when they are unable to settle for a long term in a community. The family is under particular stress during a first pastorate, especially if the minister is a late-entrant.⁴⁷¹ Identities are being formed and if there are stresses in the family environs then such identity formation and familial relationships can suffer.⁴⁷² These difficulties are increased if the ministerial marriage is new, with the demand to relate to one another and the needs and projections of the congregation.⁴⁷³ The traumas of mobility and residential change are diverse but affect ministers as they do others.⁴⁷⁴

In his research on clergy families in the United Methodist Church Presnell(1977) argued that the major areas of conflict and problem were related to finance, time, marital communication and sex. In addition he identified the strain of a family living as part of a changing occupational role relationship.

There have been a number of other important studies on the ministerial family, notably Chikes(1968) who argued that the dynamic of relationship within the manse directly affected role performance and the self-identity of the minister.⁴⁷⁵

There is in some degree nothing new in the recognition that ministry adds to the stress of family life in at times insufferable ways. Writing in the late 1960s, Stacey wrote:

the wife has to work. The children suffer, not merely because money is scare but because father is always out and has not time to play cricket on the lawn. A day off a week seems impossible to engineer.(1967:34)

Also in the British context Martin (1985) identified a number of stress factors

⁴⁷¹ After extensive fieldwork and writing from an evangelical perspective Merrill concluded that the minister's marriage in a new charge was "like canoeing down the Colorado River" 1985:5) - the dangers were numerous not least from expectations of parishioners, especially related to the previous 'wife'.

⁴⁷² Hagedorn suggests that the entry into a parish, whether the first or later ones, means that the "Identity of the minister, of his/her family, and of all the clergy family members is tested and re-defined in the process." (1990:131)

⁴⁷³ See Martin, 1986:12.

⁴⁷⁴ See Pryor,1982:20.

⁴⁷⁵ Also Gleason (1977), Troost (1978) and Wynn (1960) who advanced, in a somewhat paternalistic manner, a model for coping with the pastoral marriage and family.

for clergy families related to the clergy role and was highly critical of the lack of pastoral care for minister's families.⁴⁷⁶ Martin is not alone however in recognising that the felt sense of intrusion from parishioners may be used by ministers as a mechanism to prevent real interaction at depth with their family members.⁴⁷⁷ From his empirical work it is clear that some clergymen may create an extra dependence in order to value and affirm their own psychological needs.

The minister's family is closely related to what the minister does not just emotionally but physically. It was evident during the interview process for this research that many ministers accepted that their spouses were not fully appreciative of what would be involved with a call to ministry and that the discovery had added strain to the marriage and family.

A further pressure in this identification is the degree to which the family and in particular the marriage becomes a role model within the faith community. This adds a considerable pressure upon the family unit and can be a further element in identity disintegration. The Maces' research discovered that 85% of clergy couples felt that there was a pressure upon them to be a model of Christian living and perfection. The evidence of my own research is that ministers, their spouses and families feel a similar degree of pressure; a pressure to be better than, more holy than, others in the community.⁴⁷⁸ Perhaps these pressures are particularly insidious when related to children. There are pressures caused by the absence of the parent at critical times, notably when other parents are at home (in evenings and on Sundays);⁴⁷⁹ the lack of availability; congregational and community demands that manse children be 'better' behaved;⁴⁸⁰ children feel different and have difficulty making friends. There is also evidence in some quarters of increased bullying at school as 'the minister's child'.⁴⁸¹

⁴⁷⁶ See Martin, 1985: 125; Irvine, 1997;

⁴⁷⁷ See Martin, 1985: 126. He quotes the research on clergy couples in the United States by the Maces who noted that:

"the invasion of parsonage is often unconsciously encouraged....Many tales do not bear investigation...(amongst wives interviewed) only one parsonage door had ever been opened without knocking, and the intruder was an elderly lady, senile and confused." (1985:128). See also Kirk & Leary, 1994:45.

⁴⁷⁸ Cf. Irvine, 1997:129 and 137.

⁴⁷⁹ See Irvine, 1997:138 Irvine also notes the danger that special status gives to a child, a status "which may not be afforded to others within the peer group." (137).

⁴⁸⁰ See Kirk & Leary, 1994: 120ff. also Chesnutt, 1990, 158.

⁴⁸¹ See Ostrander et alia, 1996: 340-342.

Conclusion:

It might very well be acceptable for the clergy and their families to continue to play a symbolic role within the faith community but these roles have to be realistic, showing "models of healthy interaction and not stereotyped examples of restricted behaviour." (Hagedorn, 1990:133)

There is a general recognition that pastoral care programmes for the clergy must also encompass the pastoral family and the congregation.⁴⁸² In addition the role of personal self-development should also include the spouse and family as Irvine has noted:⁴⁸³

although the position of the minister's spouse is fairly clearly defined within tradition and by expectations the church takes no clear responsibility for training for that position. Therefore the demands of the minister's spouse to exhibit relational skills, public identity, pastoral leadership, and at times serve in an advisory capacity is totally unsupported by the church. (1990:56)⁴⁸⁴

In 1998 the Church of Scotland introduced a "Manse Family Counselling Service" operated by an independent counselling agency, Care Assist. This was in part in response to the research undertaken on violence against manse spouses by Dr Lesley Macdonald which was reported to the General Assembly of 1997.⁴⁸⁵ This system, operated by trained counsellors on the telephone but with the possibility of referral for face to face meetings, recognises the dynamics of stress, burnout and alienation faced by the families as well as by ministers themselves. Strictly confidential in nature every manse family has

⁴⁸² See Martin, 1985:129-130; Irvine, 1997: 140-141

⁴⁸³ "Personal growth of both ordination candidate and priest must receive as much, if not more, attention as his development as a priest.. It is the person, rather than the role he or she plays, in marriage as in ministry, who journeys towards fulfilment and integrity; it is the person both in marriage and ministry who will bear fruit. The life-long pilgrimage towards self-knowledge and self-awareness, and to the authentic expression and communication of these, is also the journey towards love and the God who is Love." (Kirk & Leary, 1994:152)

⁴⁸⁴ Irvine's more recent statement is perhaps more valid:
"Fortunately most, if not all, of these stereotypes around the role of the minister's spouse are gone or greatly diminished in today's church world. However, there may well remain a subtle residue." (1997:135) but regardless his point is valuable.

⁴⁸⁵ When Dr Macdonald's claims that there were a number of ministers' wives who were the victims of physical abuse appeared in the religious press the response was mixed with a number of people refuting her claims. (Life & Work, July 1997:14-15.) although the secular press carried brief reference to her research.

received information about the service and it has recently been extended to all Church of Scotland employees. However the need for effective preventative educational involvement of families still remains.

ministry.⁴⁸⁸ There were some areas where ministers felt there needed to be a greater emphasis, e.g.:-

29) "Specialised ministries such as hospital and industrial chaplaincies are not given their due importance."

SA:	=	33	=	13.14%	+37.84%
MA:	=	62	=	24.70%	
NSV:	=	84	=	33.46%	
MD:	=	52	=	20.71%	-28.27%
SD:	=	19	=	7.56%	

Other statements were related to the practice of ministry as a whole and were attitudinal in nature. Whilst many were experiencing difficulty in the practice of their ministry, the majority still believed that the concept of parish ministry still had a valid place within the ministry of the whole Church:-

28) "I feel that the parish ministry is an outdated means of taking the Gospel to the people of Scotland."⁴⁸⁹

SA:	=	5	=	1.99%	+11.15%
MA:	=	23	=	9.16%	
NSV:	=	19	=	7.56%	
MD:	=	70	=	27.88%	-81.26%
SD:	=	134	=	53.38%	

During the structured interviews ministers were asked:-

Q35: Are your fellow ministers supportive?

Of the 75, 48 (64%) responded negatively. Negative responses emphasised the sense of competition ministers felt in relation to their colleagues and there were numerous comments against the practice of the fraternal system as a means of support, typically:-

Oh I don't think we really get on.. we are not in any sense of the word in this part of the world a team. We do our own thing, plough our own furrow, and heaven help the man who oversteps his boundaries.(SRI 17:3)

Competition not co-operation is the motto of the Kirk's ministry.(SRI 54:9)

I don't think we can be expected to like people who disagree with us theologically... The way the Church is set up stops you working together.. the U and R Committee is ever watchful.(SRI 68:9)

⁴⁸⁸ It should be noted that the period of the survey was shortly after there had been visits to Scotland by staff of the Alban Institute and considerable religious and secular press interest in burnout and stress.

⁴⁸⁹ 16 (57%) of those who agreed with this statement came from urban contexts.

If I had a problem I would go to a friend outside the ministry not a colleague.(SRI 33:8)

Fraternal are the worst thing ever invented.. You play one-upmanship at them and you daren't miss them in case anyone is talking about you.(SRI 70:9)

27 (36%) responded positively, but to varying extents:-

I don't really know my colleagues, apart from seeing them at committees, they seem okay.(SRI 25:9)

My best friends are ministers, not around here, though.(SRI 66:7)

I meet with friends in the ministry every month, but we make sure we don't talk about our jobs. And that's the problem. I would love to have a group of people who know what I do from the inside out with whom I could chew things over.. instead we just scratch the surface.(SRI 56:8)

Nevertheless whilst there may have been a perceived absence of support and there were clear indications of a sense of competitiveness and individualism during some of the interviews, many ministers indicated that they wanted to work much more within a team-oriented model of ministry:-

30) "I would like to belong to some form of team ministry."⁴⁹⁰

SA:	=	54	=	21.51%	+43.42%
MA:	=	55	=	21.91%	
NSV:	=	49	=	19.52%	
MD:	=	38	=	15.13%	-37.04%
SD:	=	55	=	21.91%	

Institutional relationships:

The postal questionnaire asked for an indication of the relative priority given to involvement at presbytery and General Assembly level. As has been noted above the responses to relative priorities indicated that this was a low priority for ministers but nevertheless took up a significant part of their time. This sense of frustration with the institutional structures was further evidenced in responses to the following statements:-

10) "The authority and power of some committees of the Church both at presbytery and Assembly level is too great."⁴⁹¹

⁴⁹⁰ Nearly half of those who stated agreement (42 = 45%) to this had more than 25 years parish experience.

⁴⁹¹ 65 (73%) out of 89 of the ministers with less than 10 years experience indicated agreement with this statement.

SA:	=	58	=	23.10%	+58.15%
MA:	=	88	=	35.05%	
NSV:	=	61	=	24.30%	
MD:	=	36	=	14.34%	-17.52%
SD:	=	8	=	3.18%	

11) "We are in danger of becoming a centralised church."

SA:	=	55	=	21.91%	+56.17%
MA:	=	86	=	34.26%	
NSV:	=	58	=	23.10%	
MD:	=	43	=	17.13%	-20.71%
SD:	=	9	=	3.58%	

In any occupation there is a tendency to perceive the centre of authority and policy making as the possible locus of opposition and threat. This is accentuated when the individual is isolated from involvement and interaction with others at both local and central level. In the longer term this can lead to a continued sense of being under threat or attack from those who '*make the decisions*', and can result in the creation of a '*them and us*' mentality. There was clear evidence that this was occurring for many of the ministers who were interviewed.

To the question:-

Q36: Is your local presbytery supportive?

of the 75 interviewed, a high number, 65 (87%) suggested that presbytery was not supportive or made statements indicating that their attitude to presbytery was negative. Indeed, it was in relation to this question, that there was detectable a considerable degree of anger, even resentment:-

It's a complete and utter waste of time... my time and their time.(SRI 6:10)

I know its probably acceptable to slag off presbytery... but I do it not because I want to but because I really feel that we have got to have some way in which we can be together and make decisions about the Church which acts as a model of being Christians in society, without just aping the worst in that society.(SRI 18:9)

People in presbytery are supportive.. but the system isn't. It's a court and courts are not supportive, just frightening.(SRI 58:9)

Only 10 (7.5%) viewed their presbytery as supportive and affirmative, three of these were presbytery clerks:-

As a clerk I would like to feel that we are supportive. But maybe people are wrong in looking to presbytery to act as a support mechanism.. it is a business meeting.. it has to oil the wheels and keep

them turning over... I do what I can as an individual to help my brother ministers.(SRI 67:9)

A number of ministers also gave strong indication that they felt that the system of fraternalism was unsupportive and inadequate as a form of support and pastoral care. This was particularly the case for the women who were interviewed. Others, who made a comment, expressed concern that the system of pastoral advisers in presbyteries, which were at this time operating the scheme, would not ultimately succeed in supporting ministers.

Conclusion:

Inevitably the nature of relationships between one minister and another is dependant upon individual personality, and if there is evidence to suggest that ministers tend to be introverted in nature, then this is likely to be a key factor in their ability to form and develop relationships, especially supportive ones, with their colleagues. This research evidence suggests:

- that the majority of ministers have a very negative attitude and experience of presbyteries and are at best ambivalent to them, at worst, hostile;
- that a majority of ministers place a relatively low priority on their involvement within the committees and structures of the Church but have to spend a considerable amount of time on these tasks;
- that a majority of ministers have not developed supportive relationships with their colleagues, and express concern about the sense of competition portrayed within the parish system, but nevertheless
- that a majority of ministers consider the parish minister as a necessary and advantageous part of the ministry of the Church of Scotland.

ii) Analysis:

Relationships between ministers and their colleagues and more particularly between them and sources of support have been thoroughly analysed within the Church of Scotland by Andrew Irvine. The present study confirms his general findings. Irvine lists collegial dynamics as an ambiguous stressor for ministers

and as a source of professional isolation.⁴⁹² The reasons for this lack of relationship are rooted in the individualistic nature of ministry, the sense of competition in a consumerist, individualist society where in effect Christians are much more likely than ever before (not least because of increased mobility) not to attend their local parish church but to go elsewhere. Evidence on church growth indicates that churches with a core of 300-400 attending members 'succeed' whereas smaller churches find the struggle all the greater. In the face of such a situation there is a tremendous pressure to succeed and this inevitably creates jealousy when it becomes evident that another minister or parish is doing well.⁴⁹³ This jealousy is all the more acute when it is experienced within an occupation which is so closely related to personal identity. The minister can be prone to believe that it is him/her personally who is to blame, a temptation heightened by congregational blame and expectation.

The nature of collegial competition within ministry is insidious because there is no qualitative means of judging success upon which all involved would assent.⁴⁹⁴ As Irvine comments:

The competition between clergy often goes beyond the fulfilment in local ministry to the level of career and lifelong achievement. There is a degree of careerism as clergy dream and seek moves towards a larger church. Of course 'careerism' is frowned upon in the 'call' to ministry and within the idealism of the church." (1997: 37)

Such an assertion is important. Psychologists indicate that one of the key elements within role performance and satisfactory occupational identity is the ability to evidence professional dynamic and growth. In a working environment where 'ambition' and careerism are questioned and discouraged, unconsciously if not consciously, then this leads to inevitable frustration and a lack of vocational identity and motivation at difficult career junctures. Winton and Cameron identify the lack of career advancement as a factor in stress and

⁴⁹² "The area of collegiality is one of the more ambiguous areas of external stressors since it should be one of the greatest areas of support and mutual care." (Irvine, 1997: 37)

⁴⁹³ "Like many ministers, I have always suffered the problem of coping with my jealousy of fellow ministers... the continual temptation to compare my performance with college contemporaries." (Harris, 1968: 39)

⁴⁹⁴ "Too often, the clergy, void of adequate standards of accomplishment and working in the nebulous world of the spiritual, will resort to proving success by working long hours and extending themselves beyond that which is reasonable." (Irvine, 1997: 30)

burnout,⁴⁹⁵ and note that it is also a source of role ambiguity.⁴⁹⁶

With regard to his research on isolation Irvine notes that fraternal do not provide support.⁴⁹⁷ This finding accords with that of the present study. Once again there is an element of competition and point scoring.⁴⁹⁸ One minister interviewed for the present study compared fraternal to being back at university:

Everyone comes with their own agenda - to outsmart and outshow their colleagues - to prove that they are more up to date and well-read than anyone else. The defence mechanism is the cheap jibe that those who read too much are obviously not doing the work of ministry. They are hellish affairs. I don't know why I go, perhaps in the hope that we might talk about things that matter. (SRI 46:12)

Irvine discovered that there was a real problem of professional isolation evident not least by the failure of the fraternal system and the feeling that presbytery was not a focus of support. He states that:-

In seeking support, ministers turn least frequently to Presbytery support systems.. most .. to peer ministers.. informal associations as opposed to...fraternals.. (1989: 5)

Some 52% of those who responded to his survey evidenced a degree of professional isolation.⁴⁹⁹ This had the effect of adding burden onto the spouse or as was more likely onto the minister who kept problems and concerns to themselves and didn't relate these to others. Irvine's research evidenced a considerable lack of intradisciplinary support and sharing of issues even under confidentiality; a lack of support through continuing education and an unwillingness to involve other professionals outside the ministry.⁵⁰⁰

In conclusion therefore both from the present study and the research of Irvine

⁴⁹⁵ "After the age of 45 it becomes exceedingly difficult to obtain anything but a dying congregation, ear-marked for dissolution or union." (Winton & Cameron, 1986: 8)

⁴⁹⁶ Using Kalin they list six sources of role ambiguity:- the person lacks information on the extent of their responsibilities; lack of information with regard to colleague's expectations (including lay people); no feedback and lack of information on what is required to perform the job adequately.

⁴⁹⁷ See Irvine, 1990: 56-58.

⁴⁹⁸ "Competition in these groups runs high. Women did not feel they fit well into this competitive atmosphere and often, where possible, formed their own support system with other women in ministry." (Irvine, 1997: 76)

⁴⁹⁹ See Irvine, 1990: 16ff.

⁵⁰⁰ See Irvine, 1990: 20ff.

there is an evidential lack of strong supportive intradisciplinary relationships within the ministry of the Church of Scotland. This may be rooted in an uncertainty of personal role and certainly can have the effect of feeding such uncertainty. Given the importance of such support and relationship the lack results in competitiveness, jealousy and a continuance of individualistic and non-collaborative models of ministry.

E: The minister: women in ministry.

i) Presentation:

The sample of women involved in this survey was relatively small and it is difficult therefore to make any solid conclusions other than to suggest that there are indications that both in terms of ministerial practice and in role conception that women evidence different patterns from their male colleagues. The random sample resulted in the postal questionnaire being sent to 18 women.

Interestingly the returns were 100%. A total of 6 women were interviewed, across the age range. Of the women who responded 10 were single (56%) compared with 6.9% of their male colleagues; 8 (44%) had no previous employment compared with 35% of the men; proportionately more women tended to enter ministry in the 31-35 age category than their male counterparts.

The nature and length of time in charges is also worth noting. 89% of the female response were in their first charge with only 1 (6%) in a second and third charge compared with 46% of the men in a first charge and 14% in a third charge. A number of the women who were interviewed commented both on how difficult they had found it to gain their first charge and then how difficult they had found the process of moving on from their first charge.⁵⁰¹ This suggests that women find it more difficult to move than their male counterparts even although for six out of the 18 women their length of service had been over 21 years. Reasons why this might be the case will be discussed below.

The nature of these charges also evidences difference compared with male counterparts in ministry. 22% of the women work in 'rural' and 'island' contexts compared to 9% and 3% respectively for their male colleagues.

Women are much less likely to minister in urban and city contexts. In particular for the 16 women in their first charge the majority were in small town or rural contexts. Women ministers also served smaller congregations, with 10 (55%) of

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Perhaps this is reflected in the recent media interest when Revd Susan Brown became the first female minister to be called to a Scottish 'cathedral', at Dornoch, on 6th March 1998.

them in charges with between 101-400 members compared with 24.9% of their male colleagues. Equally of the 10 charges which were indicated as terminable tenure 6 of them had women as their ministers. Overall therefore, whilst accepting the limitations of the present survey, it would appear that women have a disproportionately high share of what might be termed less 'appealing' charges.

Women have been able to minister within the Church of Scotland for thirty two years and this is to a degree reflected in the attitudes of their male colleagues.

The overall responses suggested a favourable attitude:⁵⁰²

5) "Woman in the ministry is unbiblical."⁵⁰³

SA:	=	17	=	6.77%	+17.52%
MA:	=	27	=	10.75%	
NSV:	=	22	=	8.76%	
MD:	=	36	=	14.34%	-73.7%
SD:	=	149	=	59.36%	

With regard to the perceived distinctive abilities and gifts which women brought to ministry there was a degree of stereotyping evident in the responses. Women are often perceived as being more pastoral than their male counterparts and although the differences are slight with a majority expressing no strong view there is some evidence of this preconception in the survey:

23) "Women are often more pastoral as parish ministers."

SA:	=	18	=	7.17%	+33.46%
MA:	=	66	=	26.29%	
NSV:	=	116	=	46.21%	
MD:	=	32	=	12.74%	-20.3%
SD:	=	19	=	7.56%	

When examined, the relative priorities of the women who were involved in the study there would appear to be some grounds for this stereotypical response although caution is urged in this area due to the small sample.

In terms of prioritising in ministry the female respondents indicate broadly the

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It should be noted that the 18 women ministers are included in these statistics. Of the 44 who responded in agreement to this statement, 31 (70%) had less than 10 years experience, suggesting a growing conservatism within the ministry and perhaps highlighting future difficulties in the valuation of women's ministry within the Church of Scotland.

same list, although personal devotions as the second main priority is replaced by pastoral visitation and there is less stress on church administration at the expense of the 'other' activities. Indeed both from the data returns and from interview it would appear that women ministers are much more likely to be involved in the wider community than their male counterparts.

Other returns indicate a more pastorally oriented perception of ministry:-

Women spend more time: visiting non church members (an average of 4.7 hours compared with the average of 2.9); involved in hospital visiting (6.2 hours compared with 3.87); and tended to list their area of competence in response to Interview question 9 as relating to pastoral care rather than pulpit ministry in general. The female respondents spent less time on worship preparation at 9.8 hours than the average (10.9 hours). Nevertheless they still felt that they were valued and judged by parishioners according to their worship services and in particular the sermon.⁵⁰⁴

Overall the women work less than their male counterparts but as will be indicated below those who are married also tend to have a much fuller involvement in family life than their male counterparts.⁵⁰⁵ Women do not take proportionately any more time off than their male counterparts though appear to have support systems which are more firmly rooted and accessible than do their male colleagues.

The women interviewed also indicated that their treatment by their colleagues in presbytery and fraternal had been ambiguous, veering from rejection to being made to feel like the token women especially when appointed moderator of Presbytery or appointed to any significant office in the Church.

In conclusion, this limited survey would appear to suggest that there is a distinctive role and practice of ministry by women and at the very least would indicate a need for further research based on a more extensive sampling, if not the whole number, given that women still only constitute only 10% of all ministers within the Church of Scotland.⁵⁰⁶ This would assist in a more accurate

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The variance between these returns for men and women are negligible.

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Of the 18, 12 work an average of 9 hours a day; 6 work an average of 10 a day.

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Figure from the Church of Scotland Board of Ministry.

understanding of their needs in terms of training, education and deployment. Attention may also need to be paid to the extent to which women are under-represented in senior positions within the Church,⁵⁰⁷ and to the difficulties experienced with call to first and more especially larger charges.

ii) Analysis:

The general conclusions and comments above are variously confirmed and developed by research which has been conducted elsewhere.

The particular problems faced by women ministers have largely been ignored in the research work on stress, burnout and ministerial practice with some exceptions. Helen Ashton has carried out extensive research on women in their ministry of the United Reformed Church and together with Irvine (1997)⁵⁰⁸ has argued that women in ministry tend not to be treated in distinctive ways by the institution even although all evidence suggests that their ministry is distinctive.⁵⁰⁹

Irvine recognises that there are particular stresses which face women in ministry⁵¹⁰ noting the research of Davidson and Cooper (1983) and their identification of distinctive stressors for women in occupation, both intrinsic and additional to work. They list them as:

those intrinsic to the job; role in the organisation; relationships at work; organisational structure and career; the home/social environment and individual differences and determinants. (Irvine, 1997: 78-9)

In analysing the research of Howard and Ellemor (1980) Pryor also recognises the particular difficulties facing women in ministry, especially single women

⁵⁰⁷ A former convenor of the Board of World Mission and Unity, Revd Margaret Forrester writing in *Life and Work* in May 1998, highlights the relative lack of involvement of women in senior positions. See also the Report of the Gender Attitude Project in Church of Scotland, 1998: 23/31 – 23/36.

⁵⁰⁸ See also Irvine, 1997: 77ff.

⁵⁰⁹ In general she suggests that there is a failure: "not from an awareness of the differences between men and women in the ministry but from an unawareness that fails to make provision for these differences." (Ashton, 1990: 8)

⁵¹⁰ See Irvine, 1997: 77.

ministers.⁵¹¹

One of the first challenges a women minister faces is getting her first pastoral charge and of moving on in ministry.⁵¹² Langley(1987) disputes the assertion that women find it more difficult to gain a charge but her argument is based on a statistical assessment of the fact that women were 'eventually' in a pastoral charge, rather from researching the length of time or the nature of this experience for these women. Yet it is clear from other research models, e.g. Craley (1990), that women can take up to twice as long as male colleagues to find a charge and when they do so they are frequently in smaller congregations, often in rural communities, as the present study seems to confirm.⁵¹³

There may be many reasons why a woman finds it difficult to gain a charge. One interviewee said that "the problem was I didn't fit the mould, the image."⁵¹⁴ Ashton further notes that it is in the area of marriage that there seems to be particular difficulty with regard to congregations, both in terms of calling a married minister and in particular a minister who could have children.⁵¹⁵ An additional factor relates to ministers who are married to ministers and the perspective expressed in Craley's research that the male partners were given precedence in appointments and placements. Images are forced upon women clergy because of the stereotypes which exist about women in general and women ministers in particular. Pryor comments:

Married female ministers are at a disadvantage if they have children or are married to a minister, female ministers are seen to have a special contribution to make in the sacrament of baptism.. there is some evidence that they may be accepted more readily by the community at

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- ⁵¹¹ Stevens' research indicated that more singles were entering ministry(1996:282).
⁵¹² "very few women are even considered, let alone called, to become ministers of the larger churches in the URC." (Ashton, 1990:7)
⁵¹³ "Upper level positions still tend to be male dominated."(Irvine, 1997:83)
 "Statistics show that women are primarily accepting positions in smaller congregations with fewer financial resources and often outside of metropolitan areas. Women earn less than their contemporaries for similar positions, are slower at moving to more lucrative pastorates..it takes a woman twice as long to find a position as it does a man."(Craley, 1990: 93)
⁵¹⁴ Woolaston highlights this difficulty with regard to the pastoral role. She writes: "Gender stereotypes of a woman applaud a deep seated inability to accept the woman Pastor as the representative of the Good Shepherd or as leader or enabler of the flock."(1990:13)
 "The greying nature of the church means that the values held by the majority of those who occupy the pew are traditional values." (Irvine, 1997: 84)
⁵¹⁵ See Craley, 1990: 4-5.

large than by the church. (1982:23)

One of the difficulties women ministers recorded, in interview and at conferences, was the strain of trying to live up to or change stereotypical attitudes of congregations especially if they were the first woman minister in that charge. There was also an added strain noted by some which involved winning over those who were against the idea of a woman minister.⁵¹⁶ They felt that in many cases there was a continual struggle to show that they were able to perform ministry as effectively as their male colleagues,⁵¹⁷ and that they were judged on the basis of their gender rather than their ability, by congregation and colleagues alike.⁵¹⁸ They expressed the desire to be themselves, feelings reflected in other studies.⁵¹⁹ The role difficulties faced by women ministers in the Church have to be set in the context of the role of women in general within the Church. Stanford (1990) identifies in her research that the lack of clear role expectations are particularly accentuated for women ministers.⁵²⁰ The lack of role models is also related to the masculine dominated models of ministry in training.⁵²¹ There are for example few women 'bishops' in the Church of Scotland.⁵²² Irvine argues that one of the early challenges which face women ministers is to create an identity, an image and an understanding of her role especially if facing resistance.⁵²³ Craley (1990) agrees with this and suggests that for women in particular there needs to be a strong sense of personal identity and

⁵¹⁶ Five of the six women interviewed indicated that they had lost members of the congregation solely because they disagreed with the idea of woman ministers.
⁵¹⁷ This led to two of those interviewed indicating that they had carried on working whilst unwell because they felt they didn't want people to think that as a woman they couldn't cope.

⁵¹⁸ "For many, their first encounter with the novelty of a woman minister will frame the context of any subsequent ordained woman they meet." (Craley, 1990: 94)

⁵¹⁹ "Many of the clergywomen in this survey who perceive gender differences in ministry also desire to integrate their gender characteristics with the clerical role, and to 'be a woman priest, not a woman playing at a male role'. One respondent suggests: 'The church should decide if it wants women priests or male priests with breasts!'" (Stevens, 1996:286). See also Irvine, 1997:81.

⁵²⁰ See Stanford, 1990: 166-170.

⁵²¹ Irvine argues that "training for the ministry has been based mainly on a male-dominated curriculum.. the models of ministry presented are predominantly male in origin. Ways of doing and stories of success are based on successful male ministers. Little literature exists, up to now, based on the feminine models for ministry." (1997: 79)

⁵²² "The role in the organisation... few role models within the profession or the institutional structure for the clergywomen to emulate." (Irvine, 1997:80)

⁵²³ "For women entrance into the profession of ministry has been an issue of considerable tension and conflict.. The church has been one of the few remaining

self-understanding when they enter ministry because of the onslaught of stereotypical expectations and the lack of any definable and clear role models.⁵²⁴

Central to such role conflicts which women face, is the degree to which people perceive the ability or otherwise of women ministers being able to balance the competing demands of being a mother and a minister,⁵²⁵ a level of expectation prevalent for many women in professions.

Ashton records that whilst people are reluctant to differentiate between the ministries of men and women there were some prevalent stereotypical responses in describing the attributes of female clergy as “‘conscientiousness’, ‘thoroughness’, the pastoral gifts of ‘sensitivity’, ‘care’, ‘sympathy and insight’ and ‘the ability to get alongside women’” (1990: 4)

Susan Parsons has argued that one of the most prevalent stereotypes of women clergy are those associated with pastoral care:⁵²⁶

Sometimes this takes the form of crude biological determinism, a belief that women's and men's bodies are fit for different kinds of tasks. Women's bodies, being basically nurturing, are naturally attuned to care for the dependent, to act in ways beyond their own self-interest. This belief affirms their unique pastoral sensitivity, their empathy for others' needs, and their altruism, which is learned through the experiences of childbirth and rearing... (quoted in Graham & Halsey, 1993:205)

Parsons suggests that these are dangerous and inaccurate stereotypes which constrain both women and men, limiting the full expression of the breadth, strength and weaknesses of their humanity. Whilst Lesley Stevens' (1996)

⁵²⁴ bastions of male dominance in the professional world.” (Irvine, 1997: 78)
 “There are few female role models and they are mostly submerged in their own congregations hence unavailable for celebrity... Effectively then, each ordained woman is, like it or not, her own role model. Each woman knows that she is clearing the way for others to follow... The most successful women in the church are those who display strong, coherent self-images, comfortable and unashamed to be women, and conscious of translating their male role models into female terms.” (Craley, 1990:89-90)

⁵²⁵ In a comprehensive research project on the position of women in Church and Society, Myrtle Langley concludes with the following generalisations:-
 “a) Church members are highly divided in their perceptions of women in ministry.
 b) The main criterion underlying these differences in tendency to stereotype clergywomen appears to be whether women in ministry can handle the role conflicts associated with being working wives and mothers.” (1987:32) See also Craley, 1990: 91.

⁵²⁶ “Society has taught that.. Females.. are gentler, less aggressive, dependent, emotional, fulfilling roles of mother, nurturer, supporter and all that implies.”

research based on a survey of 108 Anglican women clergy in Canada gives some support to the thesis that clergywomen share an orientation that is relational and centered on care for others, but at the same time also reveals striking differences among clergywomen.

It has been noted above that there may also be distinctive personality characteristics for women who offer themselves for ministry. Goldsmith et alia (1996) investigated personality factors of American male and female ministry candidates and noted that their results show that male seminarians scored higher in femininity and the female seminarians scored higher in masculinity than college men and women reported in others studies.⁵²⁷ They conclude that their research shows support for the hypothesis "of greater androgyny in seminarians and less stereotypic sex-role patterns." (1996: 254). This is the general conclusion drawn by Francis (1991) and has obvious implications not only for selection but also in addressing some of the stereotypical attitudes to women's role in ministry.

Cardwell (1996) addressed the issue of why women fail or succeed in ministry from a psychological dimension. In her study those who succeeded and remained in ministry were women characterised by higher intelligence, a better self-image, more openness to feelings and to general human faults, greater alternative viewpoints, clearer leadership ability and a greater skill at taking charge of their own lives.⁵²⁸ She noted that for women more than their male colleagues life satisfaction was primarily related to their family, friends and then work.⁵²⁹

These psychological studies accord with the statistical evidence on work load and work patterns recorded by Langley (1987) whose findings with regard to the number of hours women clergy worked compared to their male counterparts

(Irvine, 1997: 84)

⁵²⁷ See Goldsmith et alia, 1996: 247-250.

⁵²⁸ See Cardwell, 1996: 272ff.

⁵²⁹ "For men, the order was family, work, friends etc. The least successful men were the least likely to marry and close to half were divorced compared with 16% of the most successful. Successful women were also more likely to be married and less likely to be divorced. They had higher needs for interpersonal relationships with

is in broad agreement with the evidence of the present study, evidencing the fact that women in pastoral charge work less than their male counterparts, although the present study shows a more limited differentiation.⁵³⁰ However the number of hours worked is not necessarily related to the level of workload. Irvine argues that women tend to work harder as a result of:

the pressure on women to excel in performance in the work place... The need to achieve at a higher level comparable to male clergy may lead some clergywomen to set unrealistic expectations for their own performance in ministry. (1997: 80)⁵³¹

Once in ministry there is the challenge of being accepted. Lehman (1996) surveyed reactions to women ministers in the English Baptist Church in one of the few pieces of research to investigate reaction to women in ministry. Accepting that the attitudes towards women in any profession may be influenced by stereotypes, his study on the role of women in ministry showed "wide disagreement.. regardless of which stereotype" (1996:23). Some stereotypes were widely held, with women seen as temperamentally unfit and prone to emotional problems due to home-church pressures. Whilst other respondents felt that women made weak leaders with regard to personal pastoral problems, "more people indicated a preference for a woman on that question than on any of the others." (1996: 26).

Irvine also indicated that collegial relationships are confused in ministry,⁵³² a point which Ashton links with the sense of loneliness which was expressed by many of her respondents resulting from not just personal isolation but also within fraternals and a lack of collegial relationships.

In conclusion it is clear from both the present study and extant research that not only is the practice of ministry by women potentially distinctive but so too are

- 530 persons of both sexes." (Caldwell, 1996: 277)
 She noted that in 1985 the average weekly hours for work were as follows:
 under 36 hours 10.9%(men); 28% (women), 36-40 hours = 49.5% (m), 60.3%(f);
 40-48 hours = 23.7%(m), 7.9%(f); over 48 hours 15.4%(m), 1.9% (f) (Langley, 1987:
 30)
- 531 Equally there is "The home-social environment.. Studies have shown that married working women, with or without family, tend to have a high overall workload than their male counterpart. Much of this is due to the expectations that women are still the primary nurturer in the home." (Irvine, 1997: 83)
- 532 "they identify her not primarily as a colleague in ministry, but as a sexual being

some of the stressors which they face. It is logical therefore that attendance to the distinctive pastoral care and medical needs of female ministers needs attention. For instance it was reported to the writer recently that under the Church of Scotland Medical Panel it is not possible for a woman minister to consult a female doctor which at the very least strikes one as lacking in sensitivity. There are particular physiological and psychological issues which beset women as compared with men in the ministry which need particular and specific attention.⁵³³

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with all the potential risk inherent in that perspective." (Irvine, 1997: 82)

Craley has highlighted the growing awareness that for many women, entering ministry in their late 20s and early 30s (as in this study), one of the traumas is the realisation ten or fifteen years ahead that they have to pay the 'cost of sacrificing child-bearing years to the church.' (1990:95)

Sanford also highlights the increasing difficulties faced by the minister's husband as being in need of attention. (1990: 176-178)

F: The minister's self understanding :

i) Presentation:

In this chapter consideration will be given to what the study indicated about the minister's self-understanding, particularly relating to self care. As has been indicated at the start of this work the way in which a minister understands his or her role and function is inextricably linked to the self. Conversely if anything occurs which affects that role and function then it frequently has a direct impact upon the self.

The Minister's Self:

This section will particularly concentrate on the issue of time management with specific attention to the use of relaxation. Though it might be worth noting here that a trend evidenced above suggesting that ministers felt a low value was attached to their jobs has a direct relationship with attitudes towards time off and relaxation:

5:15) "I feel that the Church undervalues her ministers."⁵³⁴

SA:	=	58	=	23.10%	+54.97%
MA:	=	80	=	31.87%	
NSV:	=	52	=	30.71%	
MD:	=	49	=	19.52%	-24.27%
SD:	=	12	=	4.78%	

The first evidence of the use of time and more specifically relaxation were obtained from the questionnaire. The average time which ministers relaxed in an 'average' day was 2.63 hours. When asked to detail the number of days off which they took in a week ministers responded in the following way:-

158 (63%) regularly took one or more whole day(s) off a week .

93 (40%) did not.

202 (80%) regularly took 'part 'days off' in a week.

49 (19%) did not.

When these returns were analysed further, ministers responded to the extent that:-

143 (57%) indicated that they took no whole days off in a week;

20 (8%) that they took one whole day off in a week and

⁵³⁴

Of the 138 who indicated agreement to this statement, some 63 (46%) had less than

88 (35%) that they took two whole days off a week.

The average parts of days which were taken off were given as 2.77 of part days, a part day being a morning, afternoon or evening. There is an inevitable difficulty in requesting people to indicate how many days or parts of days off they take in a week. On the one hand there are those who err on the side of caution and indicate that they take less time off than they actually do. On the other hand, perhaps more commonly in the case of ordained ministers, are those who indicate their optimum amount of relaxation time and time off - an optimum which is not always achieved. The pattern evidenced in the questionnaire returns suggests an ordained ministry which has little periods of relaxation during an average day, and which has a limited amount of time off during the week.

The evidence of the above research would seem to be in accord with other similar studies upon the clergy which will be discussed more fully below.

It is when we come to consider and reflect on attitudinal approaches to time off and relaxation that we gain a clearer perspective on the nature of relaxation and time off within the ministry of the Kirk. The structured interviews addressed themselves to these issues through two main questions:-

Q15: When you have had a really hard day or week, how do you unwind? ...Do you often take your problems home to the manse? ...Do you find it easy to switch off from work, to spend time with your family?

Q16: Do you feel guilty about taking time off?

Q15: When you have had a really hard day or week, how do you unwind? ...Do you often take your problems home to the manse? ...Do you find it easy to switch off from work, to spend time with your family?

Of the 75 ministers interviewed:-

59 (79%) indicated that they found it difficult to relax whilst 'off', some even suggesting that they felt that the nature of ministry was such that they never felt 'off-duty':-

I never switch off in that always in my mind is the ascending line that leads to Sunday and so I am thinking of what I am going to bring into Sunday. So in that sense I am always working. (SRI 1:2)

One can never shut the door and say that you are up to date or end the week and say that you have finished all the visits you wanted to do.(SRI 22:5)
 I don't find it easy to switch off. .. It is like being married. You are married 24 hours a day whether you like it or not. You are not always engaged in marital activities, so to speak, but you are still married. It is a status, a condition of being. The ministry is a condition of being and you have got to learn to live with that as comfortably as you can. I find I have to get out of the parish.(SRI 52:5)

Indeed, for some the idea of not being a minister all the time was a difficult concept to entertain:-

I don't switch off from my ministry. I don't ever. I am a whole person. I noticed an obituary for a minister this morning and it used the phrase 'outside the Church...' he did this, that and the other. I don't, I cannot make that distinction...Everything I do is part of my ministry...I greatly regret those who refuse to wear a dog-collar because of that ghastly word 'image'. The problem is a lack of presence not image. I am who I am. I am a minister.(SRI 17:9)

Those who did speak about taking time off, frequently affirmed it's importance arising from a negative previous experience:-

At the beginning of my ministry I was a virtual workaholic and very nearly knocked myself into the ground because of the lack of time off.(SRI 9:3)

Some 14 (19%) felt no pressure upon them and took time off easily:-

In a funny way, maybe I'm odd, but I don't feel pressured. I take an odd day off here and there.(SRI 13:3)

When ministers were asked :

Q16: Do you feel guilty about taking time off?

52 (69%) ministers responded that there was an element of guilt, to varying degrees:-

Oh yes, I think so. Often I took it when I shouldn't have. I had a lot of mistaken priorities and that worries me.(SRI 2:3)
 Not so much now...I used to be doing a 70 hour week and still feel bad at what I had left undone. I always feel the need to be available(SRI 3:5)
 It's not so much that sort of guilt but learning to live with the guilt for things undone.(SRI 34:3)

Some 23 (31%), as with the need for relaxation above, suggested the importance of not feeling guilty:-

I realise now I am limited.. There is an element of hubris in the ministry where you try to be all things to everybody. Perhaps the balance between pride and guilt is being re-addressed in my life.(SRI 10:3)
 Not now, I couldn't switch off before...I was always worried that something

was left undone.. or someone left un-visited who might die.(SRI 29:4)
I am never guilty about that - guilty about a lot of other things - it is my
duty.(SRI 57:6)

Associated with the issue of guilt relating to time off were responses to the question:

5:19) "I often feel that I don't live up to the standards I encourage others to
live by." ⁵³⁵

SA:	=	56	=	22.31%	+64.54%
MA:	=	106	=	42.23%	
NSV:	=	38	=	15.13%	
MD:	=	43	=	17.13%	-20.31%
SD:	=	8	=	3.18%	

There were also other responses to questions which gave an indication of the way in which ministers personally saw their role, its perception and value by others and the practicalities of, e.g., moving into a new charge, a significant area of trauma for many. A number of ministers in interview shared their feeling that they were not sufficiently valued and that part of the reason for this was a sense that people did not understand the nature and breadth of their job. This is reflected in the returns to the statement:

5:21) "Many people feel that I have an easy job."

SA:	=	64	=	25.49%	+68.91%
MA:	=	109	=	43.42%	
NSV:	=	26	=	10.35%	
MD:	=	34	=	13.54%	-20.71%
SD:	=	18	=	7.17%	

Two statements also gave an indication of the extent to which ministers themselves felt that the ministry was valuable and the degree to which it was a difficult occupation to be involved in:

6:16) "The ministry is increasingly an unattractive occupation."

SA:	=	35	=	13.95%	+47.8%
MA:	=	85	=	33.86%	
NSV:	=	36	=	14.34%	
MD:	=	62	=	24.70%	-37.84%
SD:	=	33	=	13.14%	

⁵³⁵

Of the 160 who agreed to this statement, 62(39%) were in the first ten years of parish ministry.

6:9) "Being a minister today is harder than it used to be."⁵³⁶

SA:	=	89	=	35.45%	+73.69%
MA:	=	96	=	38.24%	
NSV:	=	52	=	20.71%	
MD:	=	12	=	4.78%	-5.57%
SD:	=	2	=	0.79%	

The sense that the ministry was a hard and often difficult occupation was clearly evident in a number of the returns and responses.

Q10: Do you think that you have achieved what you wanted to when you first started?

Of the 75 interviewed when asked this question:

48(64%) indicated that they were to a degree disappointed. The reasons were varied from no great revival to a loss of influence for the Church and more personally a sense that perhaps they had misdirected their energies. This is a high percentage of people who feel that their activities were not achieving all that they had wanted and reflects a disillusionment noted elsewhere:

I was so naive when I set out...I thought whole hordes of people were going to fall at my knees and commit themselves to Christ.. that hasn't happened and the lack of response has been a disappointment.(SRI 21:2)
No I don't. After 20 odd years I have never had the feeling of being on top of things.(SRI 24:2)

The remaining 27(36%) either indicated that they had achieved what they had wanted or that they were still in the process of doing so:

The ministry was easier for me than it is for someone entering now. I have five years to go and I have given and got everything I have wanted...(12:3)
I discover that every day is an achievement, simply seeing the change which knowing about God brings to people. For every one of these people, I give thanks, so of course, my ministry has been worthwhile.(SRI 69:5)

Related to this question was another:

Q23: Can you tell me of a moment when you felt a misfit, that you were in the wrong job?

⁵³⁶

This is an interesting return as the majority of those who agreed with the statement had less than 25 years experience. Those who were older and more experienced were more likely to disagree.

Of the 75 ministers interviewed:

37(49%) described such a moment which frequent related to distress which was not met with any adequate support:

Many and when I have looked for help from the structures it has not been there. How can presbyteries cope pastorally with people. ...We need to find a better way. (SRI 3:6)

I was three years in this my first charge and I worked all the hours that God had sent and I just collapsed physically, mentally. I went down into such a depression that I felt that there wasn't anything worth living for. It was a terrible experience. Then I began to wonder whether I should continue in the ministry because I wondered if I could cope if I went back. The poster up there has the two foundation facts of my new ministry '1) There is a God and 2) You are not Him.' ...There are of course bad days when I have my normal healthy doubts but not like my former crisis experience. (SRI 5:6)

The remaining 38(51%) were either unable to describe such a moment or said that none had ever happened. Yet despite both these fairly negative returns there was a high degree of consensus to the statement:

5:37) "Being a minister is essentially about being a human being."

SA:	=	111	=	44.22%	+72.5%
MA:	=	71	=	28.28%	
NSV:	=	42	=	16.73%	
MD:	=	17	=	6.77%	-10.65%
SD:	=	10	=	3.88%	

A further question during the interview process attempted to clarify the understanding of the minister's role. It should be noted in this regard that ministers were asked to describe their own roles and so much of what was said stressed both the pastoral and proclamatory functions. Nevertheless there was evident a clear indication that the majority of ministers still perceived their role as essentially that of the preacher, communicator and teacher:

Q40: Could you in one sentence tell me what you see as the role, the job, of the minister?

Of the 75 interviewed.

59 (79%) gave answers which suggested the primacy of preaching and proclamation:

In a Pauline sentence...To effectively communicate God's truth in a relevant,

clear and simple fashion to God's people, and to guide, encourage and stand with them. (SRI 5:7)

..to be a communicator of the grace of God to His creation. (SRI 10:8)

18 (24%) in their responses stressed pastoral care and showing love to others as the centre and focus of their ministry.

..to convey the love of God, and in my gentler moments that extends to the parish as well as the congregation. (SRI 11:8)

There was also a recognition that ministry was not solely the activity of the minister, as reflected in this return:-

6:26) "We have to change our understanding of ministry and encourage congregations to stand on their own feet."

SA:	=	74	=	29.48%	+78.48%
MA:	=	123	=	49.00%	
NSV:	=	33	=	13.14%	
MD:	=	17	=	6.77%	-8.36%
SD:	=	4	=	1.59%	

Moving from parish to parish has been indicated by a number of researchers as a particularly difficult period not only for the minister but also for his or her family. The returns to the questionnaire and the comments received during interviews indicated a high level of dissatisfaction with the present procedure of vacancy, regardless of age or parish experience:-

6:27) "The present vacancy procedure is bad for congregations and for ministers seeking employment."⁵³⁷

SA:	=	105	=	41.83%	+80.87%
MA:	=	98	=	39.04%	
NSV:	=	38	=	15.13	
MD:	=	24	=	9.56%	-11.95%
SD:	=	6	=	2.39%	

When it came to making suggestions about changes in procedure there was more dubiety and significant resistance to any model of placement:

⁵³⁷

In light of earlier comments with regard to women ministers and the difficulty of finding charges and moving it is worth noting that all 18 of the women strongly agreed with this question.

6:28) "A new minister should ideally succeed his predecessor on the day following the latter's departure."⁵³⁸

SA:	=	58	=	23.10%	+48.59%
MA:	=	64	=	25.49%	
NSV:	=	29	=	11.55%	
MD:	=	55	=	21.91%	-39.04%
SD:	=	43	=	17.13%	

6:29) "The placement of ministers into charges by a central body would be beneficial for all."⁵³⁹

SA:	=	12	=	4.78%	+17.52%
MA:	=	32	=	12.74%	
NSV:	=	32	=	8.36%	
MD:	=	75	=	29.88%	-74.1%
SD:	=	111	=	44.22%	

In terms of general development and education one return is worth noting here:-

5:36) "I believe the system of sabbaticals every few years to be a good one."⁵⁴⁰

SA:	=	136	=	54.18%	+78.48%
MA:	=	61	=	24.30%	
NSV:	=	26	=	10.35%	
MD:	=	18	=	7.17%	-11.15%
SD:	=	10	=	3.98%	

Conclusions:

The evidence described in this chapter is closely related to the nature and sense of personal identity which a minister possesses, and particularly underlines the following observations:-

- that a majority of ministers failed to take adequate and extensive time off in relation to the time they spent working;

⁵³⁸ Of the 122 who indicated agreement with this statement, 47(38%) had less than ten years parish experience.

⁵³⁹ Of the 44 who indicated agreement to this statement, 12 were women and 26 had less than ten years experience.

⁵⁴⁰ It is worth noting that this response was before the General Assembly approved a Study Leave Scheme which commenced in January 1998 granting ministers 2 weeks study leave per annum. The scheme is detailed in Church of Scotland, 1997: 14/06-14/10 and 14/19-14/23.

- that when ministers did take time off a considerable majority felt guilty about this time and were concerned about what was left undone;
- that there was a significant minority of ministers who found it difficult to separate their identity as a minister from their own personal identity and therefore spoke off finding it difficult to feel that they were ever 'off duty.'
- that a majority of ministers felt guilt at not living up to the standards they perceived others expected of them;
- that a majority of ministers wished to see some change in the vacancy procedure but that there was only a limited wish for a placement model;
- that most ministers believed that their roles were harder than they used to be, increasingly unattractive to others and not always appreciated in their breadth and difficulty;
- that the majority of ministers interviewed held to the preacher/teacher as the dominant image of ministry;
- that the majority of ministers sought to affirm the humanity of their own selves and their ministry.

ii) Analysis:

Introduction:

How the minister relates to herself and her own-self understanding within ministry has been highlighted by a number of studies as being of particular importance especially when there is a situation of both role and identity uncertainty or crisis. This section will concentrate specifically on the self care of the minister, particularly with regard to relaxation and time off and will be followed by a section which will consider the nature of role conflict upon the emotional life of a minister, issues of relationship, sexuality, fulfilment and spirituality in the ministerial self. The importance of the ministerial self is reflected by the space given to this issue here and leads directly into our consideration of a potential relational model and theology of ordained ministry in practice.

Self care through relaxation and time off:

Lutz rightly asserts that the difficulty ministers have with self-care is one rooted in the pragmatics of practice and priority rather than essentially at a theological level, although we have to bear in mind the stress on self denial in much popular theology:

Self care is not so much a dilemma of theology as it is of practice. In fact, the theology of much of the Judaeo-Christian tradition frees us to take adequate care of ourselves in the work of ministry... We also show others by example that we accept and value ourselves as God's creatures and take seriously the enormous, at times even dangerous task of ministering, by using the resources that God gave us to be ready for it. (1990: 9)

The findings noted in the present research indicating the high degree of workload and limited time taken off by ministers together with the lack of 'real relaxation' are also noted by other researchers.⁵⁴¹ More particularly in the Scottish context Eadie in the early 1970s highlighted the degree to which only a small minority of ministers in his survey (some 5%) followed a personal

programme of relaxation and time off.⁵⁴² More recently Andrew Irvine in his study on isolation indicated that some 28% of ministers he surveyed had taken no days off in the previous month and that only 28% had taken one or two days off in the same period. Yet an examination of the biographies of ministers and minister's manuals makes it clear that encouraging ministers to care for their self by taking time off has never been easy.⁵⁴³

In a study of the importance of leisure with regard to ministerial role and identity, Carson and Smith argue that with all the competing pressures on the time of the minister, from congregation, institution and family the easiest time to sacrifice is that devoted to the self, particularly that time spent in re-creation of that self.⁵⁴⁴ Their study attempted to investigate whether Lutheran clergy truly valued leisure and they concluded that the main barrier which clergy presented as preventing them from taking leisure time was work and in particular the emergency nature of ministerial responsibilities.⁵⁴⁵ Their study confirms our own findings in that they discovered that there was an element of guilt associated with leisure, perhaps accentuated by religious practice and theological teaching which remained somewhat ambivalent to the need for and value of leisure within the Christian life. A number of ministers confessed during interview to being obsessed by the Protestant work ethic which made them feel anxious if they were taking time to themselves when they could be getting on with the job. Carson and Smith state the obvious but nevertheless important point in conclusion that:-

understanding and valuing the importance of leisure as a regular and significant component of daily life is central to the maintenance of health and well-being. (1990: 61)

Though ministers recognise this point, and would seem to desire more leisure, or at least a more structured pattern of leisure, the fact that ministers are the

⁵⁴¹ See Sanford, 1982: 19-21.

⁵⁴² "Vocational demands have a prior claim on the minister's time and energy. In consequence no regular or reliable pattern of recreational or social life is developed." (Eadie, 1973: 32)

⁵⁴³ See Kennedy, 1963: 64.

⁵⁴⁴ See Carson & Smith, 1990: 42.

⁵⁴⁵ "Living 'above the shop' there is never a moment when he is truly off." (Beasley Murray, 1989: 20)

determinants of their own non-emergency priorities, results in the marginalisation of leisure and relaxation, not least when financial and work pressures come to bear upon available time. It should also be recognised that with changing work patterns and in particular gender work patterns within society, the ability for ministers to take off the traditional "minister's Monday" is diminishing, and that this has a direct influence on leisure and time off patterns. Yet the potential damage to health and relationships caused by not having a regular pattern of relaxation are well documented.⁵⁴⁶

ii) **The Minister's Self Understanding:**

The issue of relaxation and leisure is part of the wider attitude to the self which is such a crucial part of ministry and in particular plays such a key part in the understanding of role and identity. It was abundantly clear throughout the empirical research, particularly the interviews, that many ministers were struggling with the balance of caring for themselves and attending to the many and varied perceived demands, expectations and needs of others. Not a few were failing in this struggle and many others articulated their own difficulty in prioritising their own self-care. It will be argued below that an authentic theology of ordained ministry has to be rooted in an appropriate care and love of self because it is such a care which enables the development of the individual person who ministers and which in turn fosters and encourages relationship at depth with others. That discussion is set in the context of what follows in this section which relates specifically to the nature of self-care in ministry and which highlights a growing awareness of the centrality and importance of this issue for both ministerial practice and a revised theology of ordained ministry. It is dealt with at length here because of the significance of these and related issues for those who were interviewed.

Role Conflict:

Amongst others,⁵⁴⁷ Coates and Kistler, note in their research the dangers of a

⁵⁴⁶ Sanford, 1982: 28ff.

⁵⁴⁷ See Lutz, 1990:1.

plurality of roles demanded by the expectations of congregations and others. With research primarily centred on a metropolitan community, they agreed with Blizzard's general conclusion that the modern clergyman was operating more in the roles of organiser and administrator than in traditional spiritual roles. In connection with this they stated that

the status a person will occupy and the way he will play his roles in an organisation depends upon two phenomena: the persons self-conception, and the conception that others have of him. (quoted in Coates & Kistler, 1965:148)

They concluded that the ministers they studied had a highly idealised self-conception which resulted in difficulties for them. The real tension lying in the area between real desires and realities. The same degree of tension is evident in the present study of Church of Scotland ministers not least in the emphasis given to the importance of personal devotions and preaching and the relative time spent on administration and other duties.⁵⁴⁸ In research on ministerial stress victims, Schurman has suggested that:⁵⁴⁹

all of them are under stress from conflict surrounding their role as professionally religious persons. They all of them seemed to need more freedom to develop a personally satisfying style of religious leadership than they have found in the church." (1976:77)

In the analysis which follows on the nature of the ministerial self we shall consider the issues as they were primarily raised during interview and other field work, and have categorised them as involving being human, being your self, being sexual, being spiritual, being related, being intimate, being vulnerable and being whole.

Being Human:

Ministers frequently commented during interview about the strain of being themselves in ministry. They wanted to be human rather than some identikit of expectation and theology and this was reflected in their response to the

⁵⁴⁸ "A dilemma thus faced by the metropolitan clergyman is that he values an ideally spiritual conception of his ministry, that is he regards it as either a holy calling, a ministry of service to the needs of men and women....conflicting with these ideal conceptions are the practical realistic demands of administration and organisation needed to run the modern metropolitan church." (Coates & Kistler, 1965:150)

⁵⁴⁹ See also Coate, 1989:152-153.

questionnaire statement on their humanity. There was a desire expressed to be enabled to be human in all its diversity and fullness. Giffin warns against the impression which many of his contemporaries in ministry give to others that they are somehow or other supra-human. He writes of himself that as a minister "I am as trapped by the garment of corruptible flesh as the person in the pew." (1980:30) It may be that one of the major problems facing the ministry is the inability of some ministers to accept their own humanity, but rather to hide it, to live up to the image others give them:

Perhaps it is we ministers who are ultimately guilty of maintaining and perpetuating this role-model we so despise and yet cling to, like some sacred 'Linus-blanket' to cover the weaknesses of our humanity.
(Giffin, 1980:32)

Yet it may be that whilst ministers wish to share their full humanity with others, they feel prevented from doing that - a block which cuts deeply to the heart of their personality and which enhances the sense of performing a role over which they have little control, of living with a false identity. Yet a number of ministers interviewed commented that all they felt that they could share with people was their own humanity. In this regard Wright suggests that an appropriate model of ministry may be based on the Hindu ideal of realisation wherein the guru is the man who leads himself and others to that awareness. He has no status or office apart from his humanity and the search for wholeness he has undertaken.⁵⁵⁰ It is therefore incumbent upon the practitioner that they are enabled and allowed to display their full humanity, something which ministers consistently indicated they were prevented from doing.

Being Your Self.

In his research on self-understanding of the Scottish clergyman, Eadie advanced his concept of the 'helping personality'. He suggested that those ministers who evidenced such a personality displayed a range of inferiority problems, particularly indulging in self-blame and self-deprecation, factors which were enhanced by their working environments and the theological and cultural

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See Wright, 1980:84.

expectations which underpinned their ministry.⁵⁵¹ There is a clear indication in the evidence presented thus far that many ministers engage in self-blame and self-deprecation, particularly with regard to meeting the demands of others. There is a danger that when so much of personal identity is achieved on the basis of evaluation from others that the sense of self is open to continual damage. Within a ministerial context where identity is closely related to the performance of a role it is important that there is an understanding and development of self and in particular of self esteem, which whilst accepting the intrinsic relationship between occupational role and identity, between function and being, nevertheless encourages and advances self-understanding and self care apart from the occupational role. Such development and maturity of self is evidently lacking in much of the practice of ordained ministry within the Church of Scotland, though it is increasingly accepted as very necessary.⁵⁵²

Nouwen underlines the central importance which such self-development and self care has for ordained ministry:

No one can give himself in love when he is not aware of himself. Nobody can come to intimacy without having found his identity... through long and often painful formation and training, the minister has to find his place in life, to discover his own contribution, and to affirm his own self; not to cling to it and claim it as his own unique property, but to go out, offer his services to others, and empty himself so that God can speak through him and call him to new life.. So the identity of the pastor, as it becomes visible in his pastoral care, is born from the intangible tension between self-affirmation and self-denial, self-fulfilment and self-emptying, self-realisation and self-sacrifice.(1978: 51)

The first challenge, therefore, for appropriate self care and self esteem in ministry is overcoming the false theologies of the self deeply imbedded in Christian thought, spirituality and practice, and reflected by many of those interviewed. These may be used to prevent real self-attention by ministers with negative results.⁵⁵³ We shall not repeat our earlier discussion here other than to

⁵⁵¹ See Eadie, 1973:33.

⁵⁵² "the minister must be his 'own self.'" (ACCM,1983: 23)

⁵⁵³ "Whilst the mask holds, and is a mask, it is going to be difficult for a minister to have true care, compassion and respect for those to whom he or she ministers. For we cannot really feel towards others what we do not feel for ourselves. If inwardly we despise ourselves, then at root we shall despise them. So in order to be seen to be living up to the expectations of our role, we tend to live a lie and this can be a

affirm that in the context of ministry it is part of our vocation to fulfil our self as individuals called by God and that it is through such fulfilment of self that we become persons in relation to others. A ministry without such an emphasis on self-care fails to be truly relational.⁵⁵⁴

Part of being human involves the celebration of one's humanity in all its physical and sexual aspects. This is difficult for many to achieve perhaps especially in a context where there has been a false concept of humility.⁵⁵⁵

Greeley who has been a prominent writer on the role of the Catholic priest in the American context has noted that it personally took him forty years to accept that he was a relatively likeable person⁵⁵⁶ such was the emphasis against self-love and self-respect in Catholic theology.⁵⁵⁷ The denial of the self is a denial of relationship and ultimately therefore a denial of God which is particularly dangerous for those charged with leadership in the Church.⁵⁵⁸ Greeley comments that he was educated with a view of the self in priesthood which was best exemplified by a prayer used during the Stations of the Cross on Fridays in Lent:

a prayer in which we affirmed and re-affirmed at each station, "I am a worm and no man." ... Our life was viewed as a constant battle to eliminate the imperfections in this deprived self... We were taught to view ourselves with distrust, fear and suspicion. Our impulses must be repressed, our affections checked, our tendencies controlled, our impurities washed away by 'self-denial'. Our vocation was to be 'perfect.' (Greeley, 1970: 27)

Theologically, hatred of self is a hatred of the God who creates and authenticates the originality of that self,⁵⁵⁹ and sin can be seen as essentially a hatred of self.⁵⁶⁰ There does, however, need to be a balance between affirming

554 dreadful strain." (Coate, 1989: 154)

555 See Nouwen, 1978: 48.

556 Yet as Nouwen writes: "No minister can ever live a creative, meaningful life when (he)... thinks that he has no special contribution to his fellow man - that he is considered more as a decoration than an asset to life, more tolerated than needed - he will in the long run become depressed, apathetic, dull and irritable... or he will simply decide to leave the ministry to enter what he then calls a 'real' profession." (1978: 46)

557 See Greeley, 1970: 25.

558 Lonsdale (1989) in his research on abuse within the clergy shows that one of the major sources of such abuse is the degree of self-loathing and lack of self-evaluation amongst the clergy, esp 327. See also Greeley, 1970: 28.

559 Greeley, 1970: 26-27.

560 See Greeley, 1970: 29.

See Greeley, 1970: 32.

the self to such an extent that its weaknesses are ignored and excessive self-denigration. For "self affirmation and self-denial are both part of the identity of the minister." (Nouwen, 1978: 50) as for all Christians. The individual minister has to know himself before he can be of any use to anyone else. Within a post-modern context it is, arguably, more possible to advance a psychological and theological understanding of the self which both authenticates the individual and emphasises the centrality of relatedness for both personal and ecclesial being.

The denial of the self in ministry is a denial of the wish to be wholly competent, better than, more 'professional' than those who are ministered to. It is a denial of the hubris which is convinced that activity leads to success and that the individual can achieve anything without God.⁵⁶¹ Self-esteem, however, is not something which is earned but is rather, in Christian terms, an act of God's grace. We become who we are not by what we do but by who we are in relation to God and others.⁵⁶² But this relationship cannot solely create our self-identity or we become prey to the expectations of others.⁵⁶³ The challenge for those who minister in a context where their traditional roles are challenged is to develop a concept of self which is more than the performance of particular functions but which also encompasses their personal being.

Yet there are real challenges for any individual minister who seeks to face up to who they really are, stripped away of the ministerial persona. Amongst other things, during the research it became clear that such a process involved honesty, the acceptance of appropriate and not inappropriate guilt and of recognising and valuing difference.

Ministers indicated in the present study that they found it hard to express guilt and suggested that they also found it hard sometimes to be honest, particularly

⁵⁶¹ "Nobody can be a minister to his fellow man when he is unwilling to deny himself in order to free the space where God can do his work. How can we really be of help to others if we keep concentrating on ourselves?" (Nouwen, 1978: 50)

⁵⁶² "In the end self esteem cannot be earned by approval, by achievements, or by any other means. It comes first as a gift from God." (Lutz, 1990: 87)

⁵⁶³ "a minister .. is inclined to take himself for granted... He may be prey to fear, the fear of not fulfilling people's expectations. He may be so keen on results that he is impatient for them, frustrated and exasperated. He may be forgetting that 'the excellency of the power' is not of man, but of God." (Kennedy, 1963: 63)

when involved in conflict situations. There is an appropriate place for guilt all Christian life but for many ministers it is usually inappropriate and misplaced, particularly when it was related to time and leisure, to the perceived priorities and expectations of others.⁵⁶⁴ Ministers also indicated that they felt that frequently in their congregations they had to hold to a consensus position and felt personally diminished as a result because of lost integrity. Yet such integrity and honesty are essential for personal well-being.⁵⁶⁵

Honesty is fundamental, not just about prayer, but about Christian faith as a whole.. the heart of the matter is journeying towards the goal of vision rather than a 'credal package' or even a 'morality package' which we have inherited. (Wright, 1980: 58)

One of the comments often heard during the interviews was that ministers felt it very hard to deal with any criticism which they received, whether justified or otherwise.⁵⁶⁶ They saw all such as an assault upon them personally. This is another indicator of the degree to which the minister's personal identity is related to their occupational functioning.

Another difficulty ministers faced was a loss of personal enthusiasm which led some to confess to performing the tasks of ministry with little enthusiasm or commitment, to become in the words of one minister "pay cheque plodders".⁵⁶⁷

The present study has also highlighted the highly individualistic way in which the minister's role was carried out, albeit that there was both assent to the involvement of lay people and the desire to work more closely in teams. In practice, however, the ministry of the Church of Scotland is highly individualistic, a model perpetuated from training onwards. The dangers of such

⁵⁶⁴ "ministering people have trouble handling guilt, and as a result are vulnerable to Clinging Vines." (Sanford, 1982:51)
 "guilt is a radical sickness affecting the ministry" (Rowe, 1992:2)
 "Genuine guilt, frankly acknowledged and healthily accepted, is never a cause of sleeplessness to any minister." (Harris, 1968: 31)
 See also Coate, 1989: 155-156.

⁵⁶⁵ "If a man will be honest with himself, there is practically nothing that you cannot do with him; if he will not be honest with himself, not even God can do anything for him. .. there can be no effective ministry." (Neill, 1952:33)

⁵⁶⁶ Kennedy's warning in this regard is insightful: "The minister as leader of his church must not be over-sensitive to criticism. People love to talk and criticise and the minister for many is the focus of their minds." (1963:83)

⁵⁶⁷ "The temptations to resile from the spiritually creative challenges of the ministry into a conventional performance of its duties." (Kennedy, 1963:87)

individualism have been highlighted convincingly by Irvine and others. Ministry is essentially relational and therefore communal. It involves an intimacy rather than isolation from people, a mutuality. In Nouwen's words it "is a servant leadership.. in which the leader is a vulnerable servant who needs the people as much as they need him." (1989: 45) Neill also argues that for the minister to be effective he needs to be part of the community which accepts its forgiveness and acknowledges its own sin.⁵⁶⁸

Authentic ministry occurs when individuals realise that they are called to life and ministry in all its fullness,⁵⁶⁹ where the gift of individual exchange takes place through their own individuality rather than solely through the occupation of an office or role.⁵⁷⁰ Such authenticity is enhanced by appropriate self care in the ministry. Hadden argues that this care of the self is central to pastoral care of the clergy⁵⁷¹ and that the development of this self is a unique responsibility from God. One of the difficulties with such an emphasis on self understanding and self development is the lack of evaluation within ministry which enables such development to take place.⁵⁷² Yet this evaluation and process of self-awareness is crucial in the avoidance of stress, isolation and dysfunction in ministry.⁵⁷³ Irvine in particular advances the need for the integration of the self in ministry in order to achieve some degree of holistic practice.⁵⁷⁴

⁵⁶⁸ See Neill, 1952:49.

"Confession and forgiveness are the concrete forms in which we sinful people love one another.. How can priests or ministers feel really loved and cared for when they have to hide their own sins and failings from the people to whom they minister and run off to a distant stranger to receive a little comfort and consolation?" (Nouwen, 1989:46-47).

⁵⁶⁹ "Laying down your life means making your own faith and doubt, hope and despair, joy and sadness, courage and fear available to others as ways of getting in touch with the Lord of life." (Nouwen, 1989: 43)

⁵⁷⁰ "The most valuable preparation for a listening ministry is that which enables a minister to listen to himself and his own reactions to what people are saying to him." (Harris, 1968: 63)

⁵⁷¹ See Hadden, 1969: 99ff.

⁵⁷² See Coate, 1989: 142.

⁵⁷³ "For the minister, the question of self-identity is one of being a whole person in ministry. It lies in recognising that the real self is not determined solely on exterior perceptions of others, their own cherished self image or even the mystic image often associated with the office. Rather, it lies in a balancing of these, creating that wholeness or symmetry resulting from an integration between the inner and outer worlds. This is difficult and to achieve it there are risks." (Irvine, 1997:106-107)

⁵⁷⁴ "The self, as integrated being, becomes the spiritual centre in which the individual can encounter God and others." (Irvine, 1997:110)

Being Sexual:

It has been noted above that sexuality is a major issue for the churches.⁵⁷⁵ As part of the present study the writer attended a number of conferences for those who were recently ordained. At each one when asked what they would like to talk about in a plenary session the individual ministers asked that time be spent on issues of sexuality and relationship. Whilst the latter were dealt with the organisers chose to ignore the former. This was considerably resented by the participants. Their concern was developed in conversation and centered around the issue of how they could both affirm and develop their sexuality in ministry; how to cope with sexual problems in marriage in ministry and also, especially for the women ministers, how to cope with being single and involved in relationships. Indeed it is noticeable that there is a remarkably limited research field dealing with the specific problems of stress, isolation and identity which are faced by single ministers.

Coate (1989) in her work on stress in the ministry recognised that sexuality poses several problems for the clergy not least in giving advice which they are not expert in giving and in sharing deep confidences and relationships.⁵⁷⁶

Ministers are confronted with deep emotions and are not always able to accept and react adequately to them.⁵⁷⁷ These are exacerbated if there are aspects of personal sexuality which the individual minister is unaware of or unwilling to face.⁵⁷⁸ The evidence of masculinity and femininity in personality tests of clergy is also relevant in that they may be further evidence of conflicts related to sexuality.⁵⁷⁹

Yet the importance of both accepting and affirming sexuality is central to a psychologically whole self-identity and for an authentic relational ministry.⁵⁸⁰

⁵⁷⁵ See Irvine, 1997:30

⁵⁷⁶ "As a social worker and counsellor I tend to assume that all relational energy is sexual." (Armson, 1992:24)

⁵⁷⁷ See Irvine, 1997:30-31 also 113ff.

⁵⁷⁸ See Coate, 1989:159; 166. Fletcher, 1990, *passim*.

⁵⁷⁹ During interview one minister confided that he was a homosexual and that he felt that he was continually waiting to be 'shopped'. See Irvine, 1997:124.

⁵⁸⁰ "The capacity to love.. as a priest.. is a function of one's acceptance and love of one's sexual identity." (Aguido, 1979:50)

Being Spiritual:

There is a growing emphasis in research literature on the stress to be placed on the minister accepting and developing his/her own spiritual life as intrinsic for authentic ministry.⁵⁸¹ It is argued that it is through such development that full humanity in relatedness to God is achieved.⁵⁸²

For their own spiritual well-being ministers need to feel that they belong to communities and are not solely detached observers or religious experts.⁵⁸³

The stress which is evident in the present study relates directly to the high priority ministers give to personal devotions and the limited time available for them to meet that priority. An associated strain is the task of relating an activist church culture with the minister's devotional life often resulting in guilt:

He needs to be 'doing' to allay his anxiety about 'being' what he pretends to be. Compulsive activity helps keep things under control just as compulsive drinking may work for others to prevent exposure. (Schurman, 1976: 83)

Pastoral care for such ministers involves the creation of opportunities where they can be themselves. Ideally these places should be in the heart of the Christian fellowship, though in practical terms this may not be possible.⁵⁸⁴

Being Related:

The importance of relationship for the development of an authentic self in ministry is stressed by many authors.⁵⁸⁵ Relationships are at the heart of all Christian life and not least in ministry. Yet there is a constant struggle for those

⁵⁸¹ "The lack of a healthy, profoundly human model of spiritual development remains a major stress on all ministers today.." (Doohan, 1986: 15-16)

⁵⁸² See McDonnell, 1990: 14.

"According to Viktor Frankl, a person finds identity only to the extent that 'he commits himself to something beyond himself, to a cause greater than himself.' 'In every human being there is a desire for commitment - to a person or a cause.'" (Aguado, 1979: 46)

⁵⁸³ See also Irvine, 1997: 102 on the spiritual dangers of isolation.

⁵⁸⁴ "I am convinced that priests and ministers.. need a truly safe place for themselves. They need a place where they can share their deep pain and struggles with people who do not need them, but who can guide them ever deeper into the mystery of God's love." (Nouwen, 1989: 50)

⁵⁸⁵ See especially Irvine, 1997: 89ff; Oswald, 1990: 98ff; Sanford, 1982: 45; Beasley-Murray, 1989: 65.

relationships to have integrity.⁵⁸⁶ There is a need for an honest acceptance of the dynamics of relationship,⁵⁸⁷ for what Irvine describes as the "paradox of relationships"(1997:90). The minister becomes who he or she is through being related to another, for intrinsic to identity is the sense of belonging to someone or something other than oneself. This can become very difficult for clergy who because of mobility or a false theology of friendship in ministry feel they are always an outsider.⁵⁸⁸

There is also the practical difficulty associated with forming friendships within the faith community. Irvine in his study on isolation argued that this lack of depth relationship was a fundamental factor in isolation. The present study also showed that ministers were tempted not to encourage or cultivate friendships in the parish because of the fear of being hurt or used:

In my research, ministers between the ages of 20 to 30, while verbally acknowledging to a greater degree that to have friends was permissible, had proportionately fewer friends than their older colleagues. In the 20 to 30 age group, 75% said it was not right to have close friendships within the parish compared with 91% of their colleagues between the ages of 30 to 40..(Irvine,1997:97)

Many ministers expressed belief in attendant dangers in such friendships, including a loss of confidentiality and favouritism,⁵⁸⁹ yet the risk of not being related is even greater⁵⁹⁰ and is as will be advanced later a denial of a relational ontology of ministry.

Being Intimate:

The nature of the relationships we have with people are important. Intimacy is

⁵⁸⁶ "ministers may be seduced into building up a life in which all their relationships are made via the transference. (Sanford,1982:46)

⁵⁸⁷ See Wright,1980:74ff.

⁵⁸⁸ These issues are very well explored in a series of essays from a Catholic perspective on the nature and theme of belonging in Fransiak (1979), esp. "Where do I belong?" (34-51)

⁵⁸⁹ See Irvine,1997:95.

⁵⁹⁰ Irvine's recent work centres around the importance of relationship in ministry. He writes: "There is also a risk in developing no relationships. This is the risk of separation and isolation.. both for personal development and for the fulfilment of ministry. One cannot be a complete being in either without meaningful relationships... To deny the need for relationship is to place oneself either above or beneath human need."(1997: 96)

essential for the proper functioning of the personality. A number of scholars have argued that ministers need to develop intimate relationships within their ministry which go beyond surface acquaintance.⁵⁹¹ For many this involves marriage. Yet ironically as we have noted elsewhere these are frequently relationships which suffer due to a lack of real intimacy and attention and can be abused because of this lack of attention.

Ministry involves an appropriate use of power and yet when identity is confused and roles are uncertain or when intimacy is at its closest individuals cling to that which they consider grants them power and security,⁵⁹² and so avoid risk and vulnerability. A number of writers have developed the work of Henri Nouwen in *The Wounded Healer* to underline that the minister has to accept his own weaknesses and woundedness as part of being related and accepting the self.⁵⁹³ There is also a recognition that a ministry which is truly relational involves being open to the vulnerability of loss of identity, security and power.⁵⁹⁴

Being Whole:

Closely related to being human is the idea of being whole. Numerous human developmental theories emphasise the movement towards or becoming human/whole. Indeed in this regard Michael Jacobs has argued that the minister may have a potential role for

If the pastor is perceived as someone who is striving to understand what being human involves, and as a person who seeks (though does not always find) a more mature, more whole way of being, this will help build up others into the 'fullness of Christ... There is a close relationship between the movement towards the fullness of Christ and the development of personality ..(1988:16)

Yet the precise nature of wholeness is not universally acknowledged. Hadden (1969) argues that wholeness is to be found in a balance between self-care and

⁵⁹¹ See Hadden, 1969:101; Irvine, 1997: 90ff.

⁵⁹² "Much Christian leadership is exercised by people who do not know how to develop healthy, intimate relationships and have opted for power and control instead." (Nouwen, 1989:60)

⁵⁹³ See Wright, 1980: 75.

⁵⁹⁴ "Many clergy today are facing the vulnerability involved in being a priest who attempts to move from operating in a distant role, towards the relationship involved in being a human being, a friend, a spouse, a parent..." (Greenwood, 1995:147)

self-giving. We have noted above some prominent developmental theories and have suggested the dangers of too simplistic an analysis of both the process and the concept of wholeness and integration. For as Hadden writes:

Biblical wholeness is a very special understanding of what a human being is. It says that wholeness must be big enough to include our pain and suffering as well as our health and joy. It says wholeness is complete only when all persons are whole; each of us can experience some degree of wholeness, but true wholeness does not occur until it is experienced corporately. Biblical wholeness is not an end in itself. Its function and value lie in using wholeness for the corporate good. (1969:100)

When faced with loss of identity in ministry there may be various responses, from a desire to affirm that which is distinctive and so solidify the positive aspects of role function to a denial of loss. An occupation which is undergoing a sense of crisis always risks drawing back into itself. In interview it became clear that for many ministers such a response was instinctive, particularly with regard to their attitudes associated with the sacramental. A post-modern understanding of wholeness vitiates against both a false positivism and equally a fragmented chaos. As Moseley has indicated wholeness is a process of dialogical discovery , perhaps especially where identity is fragmented.

Pastoral care.

We have noted above some of the potential pastoral care strategies in response to ministerial crisis and burnout, but researchers agree that self-understanding, self-care and self-development are central to effective preventative pastoral care of the clergy.⁵⁹⁵ Such self care involves appropriate use of leisure and recreation, development of realistic priorities and goals in ministry,⁵⁹⁶ time management, fostering relationships, spiritual formation,⁵⁹⁷ being self aware and acknowledging limitations and strengths,

Sanford uses the scientific term 'entropy' to describe the running down of

⁵⁹⁵ "Self help can be both preventative and curative. It means accepting responsibility for one's self." (Snidle, 1995:27). See also Irvine, 1997: 145ff.

⁵⁹⁶ There is a great deal that is positive in this regard in the model known as 'intentional ministry' developed by Edgar Mills (1974).

⁵⁹⁷ See Snidle, 1995: 27.

energy.⁵⁹⁸ The minister cannot always give because she soon discovers there is nothing left to give. There is a need to re-energise the person through relaxation, relationship and cultivating the spiritual life.⁵⁹⁹ In addition, Snidle in writing on burnout underlines the importance of self-love for those who minister to others. As already noted there is a sense in which until one recognises the importance of loving oneself one cannot minister to others.⁶⁰⁰

After a brief summary of the previous two chapters with regard to ministerial role as it exists within the Church of Scotland today a model or theology of ministry will be advanced which will attempt to incorporate the need for ministers to be human, to seek to be their true self, to be sexual beings, to be spiritual, related, intimate, vulnerable and in search of wholeness. Such an attempt is advanced not as an exercise in theological modelling but as an attempt to be faithful to the 'story' of ministry heard during this research. Such a story has highlighted consistently and continually the relational dimensions of ministry both for the individual identity of the minister and for the tasks, functions and roles they perform.

⁵⁹⁸ See Sanford, 1982:103ff.
⁵⁹⁹ See Sanford, 1982:106-115.
⁶⁰⁰ See Snidle, 1995: 27-28.

SECTION C:

Chapter Three.

Conclusions.

The chapters which have preceded this one have attempted to detail what is the nature of the contemporary practice of ministry within the Church of Scotland, concentrating on those aspects which were considered to have a direct impact or relationship to the themes of identity and role.

It is contended that the original premise of this work that there was a crisis within this practice has been proven.

The nature of the role which a minister now occupies within the Church of Scotland is considerably more diverse than it has been in previous generations and many of those who fill the office have a pessimistic view of what the future holds for them and for the Church in general. The sense of marginalisation and isolation evident in other studies having been confirmed.

Whilst there is an acceptance of the role of the lay person in the life of ministry there is evident within the study a certain degree of retrenchment and the emergence and consolidation of traditional attitudes towards the ministerial role, particularly amongst younger and less experienced ministers. This is especially noticeable in the returns with regard to worship and the sacraments. There may also be a change in the theological composition of the Church which may have particular effects upon the Church in the future.

For the majority of ministers their role understanding is centred around the area of Word and Sacrament yet there is a tension therein as a result of the actual time which ministers are able to spend on both of those activities. In this survey, as opposed to some others, there is a particular emphasis on the personal devotional life of the minister, though yet again this is an area of frustration because of the lack of opportunity which ministers have in developing this personal priority.

Other frustrations which are of particular note included the tension between congregation and minister with regard to various expectations, especially that of routine visitation and the process of initiating change, particularly in relation to worship.

It has been argued that a critical element in both personal and occupational

identity is the self-concept which an individual minister possesses, together with the understanding of and nature of relationships which ministers foster and develop with others. In terms of work pattern, leisure time, family life, relationship with fellow professionals and relating to the demands and expectations of the congregation and wider community, it is clear that many ministers possess a low self-esteem and evidence a low self-care.

Particular comments have been made with regard to vocation, training, start of ministry and other matters and additional recommendations will be offered in brief at the end of this work.

The particular problems faced by women in the ministry have been noted to the degree that the limited survey permitted.

The preceding two chapters have sought to divide issues along two themes, vocational and relational. It is accepted that this is not a clear-cut distinction. Yet it is the conviction of the writer that the issues and aspects of role performance which evidenced the greatest degree of uncertainty and disease were those which were broadly relational in nature. Ministers expressed difficulty in forming friendships with parishioners and with colleagues; many felt a degree of isolation; a lack of being involved within the community. There was considerable concern with regard to family and marital life and for the women interviewed concern related to their own identity in relation to others.

In conclusion, the role of the minister of the Church of Scotland, whilst not without its joys, is one increasingly marked by frustration, stress and personal disenchantment. It is a role which encompasses a significant variety of functions and where the two consistent functions of preacher and pastor are experiencing significant strain.

We turn now to deal with a further premise of this work that there is a need to develop a holistic, relational theology for ministerial practice. In so doing the data from the interviews and the postal questionnaire will direct what is presented. In specific it became clear throughout the field work that the present emphasis on the traditional pattern of ministry was no longer appropriate for a

contemporary context. What is offered is not a complete theology of or for ministerial practice but rather one which emphasises the relational dynamic of ministry and of the particular individual minister, two elements which were recurring themes in much of the returns and data presented above.

SECTION D:**Chapter One: A****Theological considerations:****A Social-Trinitarian model of ministerial practice.**

Introduction:

In this Section an attempt will be made to offer an understanding and model of ministry which it will be argued will be more appropriate both theologically and in practice than that which is presently being operated with. After the description of the qualitative research which has just been presented it is maybe somewhat dangerous to attempt to offer even a working definition of the role of the minister. Nevertheless, recognising the limitations of any descriptions and as the start of a process towards a more human and relational understanding of ministry, the following is advanced as a starting point:

“The minister is a Christian called by God, ordained by the Christian community, to dedicate his/her life to becoming fully human through relationship and friendship.”

In this there might be a suggestion that this is after all what all Christians are called to do. Such a statement would be appropriate and suggestive of the argument that distinctiveness lies not solely in the maintenance of particular functions but in how and by whom those are achieved.

In what follows there will be discussion of the relationship between function and being in ministry, the understanding of vocation, the relationship between the ordained minister and the community of faith, existing models of ministry, and concluding with an emphasis on the minister as human being and as friend. Throughout all these there will be an assumption that we are moving towards what will be described as a social trinitarian relational theology of ordained ministry and throughout all these we will attempt to remain as close to the data which has just been presented to the reader. It is argued that an analysis of the data presents the reader with some the key concepts which will now be advances. Whether or not it is possible to enable the practitioners of ministry to encompass a new model/ theology of minister and changes in practice remain questions to which we will continually return.

The evidence of this study and others⁶⁰¹ suggests that there is a need to re-think the theology of ministry in the light of changing functions and the changed place of the Church in society. Such a theology of ministry has to be rooted in our understanding of the Church.⁶⁰² Arguably we are in a period of transition⁶⁰³ and economic and pragmatic circumstances may enable the Church to gain sufficient freedom to re-educate expectations which might in turn encourage a more relational and human understanding of the minister's role, an understanding which would cohere with the present practice of ministry evidenced in the study above. It is equally acknowledged that such circumstances may also lead to an entrenchment of attitudes and modes of practice, a reaction which would clearly vitiate against what is being presented here.

It is clear from the present study that ministers want the opportunity to be more human, to work within realistic expectations, in a co-operative and mutual ministry with the whole people of God. The traditional emphasis on individualism, whilst still endemic within both practice and theology, is gradually being replaced by other more relational models of both ministerial self understanding and role functioning.

The need for such re-visioning is increasingly recognised by scholars and practitioners alike. The recognition of the need for reforming theologies of ministry is not a new one and has arisen from numerous contexts. There is an increased emphasis on a theology of ministry which is more community focused, mutual and reciprocal, accepting the multiplicity of functions of ministry in the New Testament and the increased knowledge of the nature of ministerial office and the development of order in the early Church.⁶⁰⁴ Equally

⁶⁰¹ See Irvine, 1997:14.

⁶⁰² It is arguable that much recent theology of ministry has tried to relate Christ and the ministry apart from an understanding of the Church.

"any theology which treats christology, the vocation of the individual Christian, and the doctrine of the Church in separation is bound to distort all three." (Dunstan, 1970:83). See also Messer, 1989: 81

⁶⁰³ See Greenwood, 1995: 34. He recognises that there are three pressures which will lead churches to a new conception of ministry namely, finance; reduction in clergy numbers and a renewed understanding of the theology of baptism. (1995:181)

⁶⁰⁴ Most especially in Schillebeeckx, 1981 and 1985. For a tightly argued discussion of the theology of ministry in Kung and Moltmann, see Newlands, 1984.

"In both cases the stress is on the openness, the inclusive rather than the exclusive nature of the Church" (Newlands, 1984:37)

Newlands posits his own thoughts on ministry:

there is a developing body of work which seeks to base a theology of ministry on a social trinitarian understanding and it shall be argued below that such modelling is invaluable in moving towards a theology of ministry which enables reciprocity, mutuality, openness, an emphasis on relatedness and the humanity of the minister's role to find their right place in ministerial practice and theology.

Function versus Being?

In advancing a relational theological model of ministry one of the key issues is the relationship between doing and being in ministry. Throughout this study it has become evident that for many ministers there is a tension inherent within ministry between what they do, their fulfilment of certain functions, and their own personal sense of being, particularly as it relates to their sense of call but also as it especially affects the minister's sense of personal identity. This is most particularly evident in the returns which related to the proportion of time spent on various activities and the sense of frustration which was clearly evident in the frustration felt by the majority of ministers in the survey who spent more time on less fulfilling tasks than on those which they found most fulfilling. In general ministry is perceived as more than the adequate, even expert, performance of particular functions. It is more than professional competence or occupational ability. Yet the precise relationship between function and being, particularly within an ecclesial tradition such as the Church of Scotland, which on first appearance, has placed a particular stress on the functionality of ministry, is somewhat unclear. This lack of clarity is further heightened by what has been alluded to earlier with regard to a strong Reformed theological stress on functionality. Whilst ministers during interview wanted a more holistic understanding of the relationship between what they did and who they were, they were uncertain as to how this could be brought about, although they remained clear of the need for such re-articulation, one expressing his thoughts

"Ministry in the Church of the love of God, as I understand this, should be seen primarily as the mutual ministry to each other and to all men and women of all Christians. This ministry is not the ministry of Christ, nor may it be thought of in some exactly analogous way to that ministry. But it is based solely on God's gift through grace of the Spirit of the risen Christ." (Newlands, 1984:68)

thus:

I know that as a minister my ministry is more than what I do. I know that it is more than what I even pray and meditate about. It is both of these and something else. I find it hard to explain, especially to the family, that the ministry isn't like any other job- even although I am treated like just another employee by most of the businessmen in the congregation. So how do you describe this mystery, because I profoundly believe that I am working within a mystery. There is something beyond the describable about my ministry. (SRI 70: 8)

A Functional View:

A recent treatment of these issues from a Reformed perspective is evident in the papers relating to the negotiations which resulted in the creation of the Uniting Church of Australia,⁶⁰⁵ which contains a particular emphasis upon the functionality of ordained ministry within its Basis of Union, thereby re-emphasising a strand of the Reformed tradition in an ecumenical context. Such a treatment is perhaps especially helpful given the emphasis on team-working within the research returns and on the present SCIFU negotiations involving the Church of Scotland. There is to be found there a stress on the fact that ministers are to be ministers of the Word. "These will preach the Gospel, administer the sacraments and exercise pastoral care so that all may be equipped for their particular ministries, thus maintaining the apostolic witness of Christ in the Church." (Dutney, 1986:110)

The Uniting Church affirms that the continuance of the ordained ministry is "a matter of functional necessity." (Dutney, 1986:110). Whilst the Basis of Union accepts a diversity of ministry, it emphasises the functions of ministry over and against any essential criteria, which as one scholar has suggested means that :

What was understood as 'distinctive' of the ordained minister in no sense isolated minister from member but emphasised the indivisibility of the *functional relationship* between them. The distinctive functional relationship of ministers to other members is one in which they 'set forth' Christ in word and action 'so that all may be equipped for their particular ministries.' ... Only where this functional relationship is operative, is the apostolic witness to Christ maintained. (Dutney, 1986:117)

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See Dutney, 1986.

The ministry is the setting forth of The Word before the people. This is the function and role of ordained ministry in its building up of the ministries of the body of Christ.⁶⁰⁶ Not unrelated to this stance is the earlier view of Jenkins who advanced the argument that the minister is the full-time representative man performing particular, distinctive functions, namely those of Word and Sacrament on behalf of the community. Such an analysis clearly resonates with the stress upon the preaching of the Word and the administration of the sacraments within the research sample.

One of the features which we have noted above which is intrinsic to a holistic understanding of role and personal identity is the acceptance that each individual has to perceive and celebrate their own distinctiveness.⁶⁰⁷ This is a recognition of Christian vocation. However, such a recognition has to be manifested in a distinctive contribution to the ministry of God in the world. There is a radical particularity involved here. It is herein that talk of distinctiveness is valid. It is not that the ministry of the ordained, or of any individual, is better, more valuable or more important than another, but rather that to enable fullness of ministry all ministries need to be affirmed and valued as unique and distinctive. The ministers in the return sample were very much aware of their inter-relationship with others in the task of ministry. Yet they were less clear on what was their particular contribution to that collaborative enterprise.

Ministers, when they are defined or described by others, are limited by the preconceptions that others' have of their roles. In this they are no different from anyone else in an age which gives value to another through role and function.⁶⁰⁸ A theology of ministry which solely emphasises the functions, or indeed a functional relationship, that an individual carries out is prone to radical uncertainty when those functions no longer hold validity because of changed

⁶⁰⁶ See Dutney, 1986: 117-118.

⁶⁰⁷ See Macquarrie, 1986b: 157-158.

⁶⁰⁸ "We live in the age of functional man...a man or woman is considered in terms of what he or she does...What we seem afraid to do is ever to come to the person himself, the person who remains in some sense identical through the many functions and roles, the person who not only does things but is someone." (Macquarrie, 1986b: 167)

circumstances.⁶⁰⁹ The minister's role has clearly undergone considerable changes in the last 30 years and the radical uncertainty of identity and function which this has created is evident in the study which is contained in this work. This uncertainty whilst it cannot be divorced from the post-modern marginalisation the Church is facing has nevertheless a distinctive focus. For if the Church is equated with its ordained ministers then the increased irrelevance of or lack of role which these ministers face has the consequential effect of making the Church appear more and more irrelevant.

Can a theology or practice of ministry be solely functional and still remain authentic and distinctive? The activities which a minister carries out do not need to be carried out by him or her. The Word can be and is properly preached by others. The sacraments can, at least theologically, be validly dispensed by another. It is Church practice, tradition and law which associates sacramental authority with ordained ministry.⁶¹⁰ One minister expressed this:

What makes me a minister of God is not all the things which I do. It isn't the preaching, the worship, the visiting, the committees. I am a minister of God because I believe I have been chosen to devote my time to Him, to serve, to point, to be a sign, a broken, imperfect sign. Ministry has to do with who I am not just what I do. (SRI 73:6)

To limit ministry to the performance of particular functions, however important, even the preaching of the Word and the dispensation of the sacraments, is to limit the call of God to the whole person. Yet such a limitation is what is clearly evident within the origins of this study and has been clearly evident in many of the responses during interview. Ministry reflects the tension between the stance which describes ministry as purely functional and a stance which elevates the ministry to a state of *ex opere operato*. Macquarrie argues that

Functional man is depersonalised man, and his functions may eventually be taken over by machines without any difference in efficiency. The notion of character is meant to supply what is lacking in a functional concept of ministry. (1986b:170)⁶¹¹

⁶⁰⁹ Guiver et alia: "Surely there is more to priesthood than simply doing things?" (1993:45). See also Slacey, 1967:49

⁶¹⁰ This point is argued from an Anglo-Catholic perspective in Guiver et alia, 1993:45ff.

⁶¹¹ Yet the concept of character is riddled with danger, even although Macquarrie envisages it as a pattern that requires formation rather than as something which is indelible and granted at ordination. See Macquarrie, 1986b: 172-174.

It is suggested that not only for the personal health of ministry but also for the health of the Church that there is a need to develop a theology of ministry which is more than the merely functional. The returns to this study evidence a ministry which is no longer sure about the particular functions or tasks which it is to fulfil but which is nevertheless convinced that there is a place for and a valid contribution from the ordained ministry. The question is whether such a theology is appropriate within a Reformed context?

Calvin undoubtedly emphasised the functionality of ministry and this is reflected in the work of the Scottish reformers and in the Scottish theological tradition ever since. Yet it is arguable whether Calvin's view was as rigorously functional as some claim it to be. Bearing in mind the context of medieval abuse of the priestly role, particularly through *ex opere operato*, it is worth noting that:

Calvin's view is not that the ministry is *only* charismatic and functional. In the middle of all his words on the functions of the ministry he writes of God 'using the ministry of men, by making them, as it were, his substitutes.' and of 'having ministers 'to represent his (God's) own person'. He refers not only to modes of service and functions but also to 'the apostolical and pastoral office'. The preachers of the Word not only fulfil the functions of preaching they 'represent the Person of the Son of God.' (Stacey, 1967: 51)

At the very least there is need for a re-visiting of Calvin's thought with regard to esse and function in ministry. It is suggested that this process may be less restrictive than some have suggested.

Ministry as Being

The essential ministry is the ministry of the whole Church participating in the ministry of God the Trinity. Traditional Catholic theology has emphasised the ontological nature of priesthood. Yet paradoxically within recent Catholic writing on ministry there has been a desire to re-examine the nature of essential teaching on ministry in the light of dramatic changes in the functions of the priest since Vatican II.⁶¹² Such developing theologies have much to contribute to the current debate on function and being in ministry.

⁶¹²

See O'Meara, 1983:154.

What we do is intimately linked with who we are:

It is through our deeds and decisions that we become persons, and what we do makes us who we are. But the human reality is not exhausted by the functions which any individual performs.... Daniel Day Williams made the essential point...when he wrote: 'Vocation is more than a role; it is a life dedicated and a responsibility assumed. No one should be playing a role at the point where ultimate things are at stake.' (Macquarrie, 1986b: 168)

A minister is someone who is seeking to become a full human person by being in relationship to God and others and by responding to God's call to discipleship through participation in Christian *koinonia*.⁶¹³ The call of God demands a response, it necessitates action and activity, it involves function. But that call, the process of becoming human, is not dependent upon a theology of works but rather its fruit is evident in the performance of functions in a ministry appropriate to the uniqueness of the individual. The distinctiveness of ordained ministry and of all ministry, therefore, is to be found in vocation. The individual responding to the call of God is embodying the ministry of God in his or her own being, through what she does and through what she is. It is not a matter of basing a theology of ministry solely on what a minister does or indeed arguing in Catholic essential thought that regardless of what a priest does or doesn't do his ministry is valid. Is it not rather a case of both/and? Such an approach would be much more faithful to what is the experience of ministers when they practice ministry as evident in this study. What the ministers does and who they are inseparable. Perhaps there is a consequential need to accept that any theology of ministry rooted in the relational and the personal cannot be a monolithic doctrine which attempts to describe and proscribe for all but has to be flexible, fluid and open in both description and application.

⁶¹³

Christian personhood is rooted in baptism and the challenge for every Christian is to grow into the fullness of Christ:
 "The priest then is called not in the first place to do certain things, but rather to be something: a person who reflects the person of Christ, and grows into his likeness, in a distinctive way that builds up the whole body of the church." (Guiver et alia, 1993: 51)

Both/And:

This study argues that the tension evident in ministerial practice between fulfilling certain functions and roles on the one hand and emphasising the being of the individual minister on the other, needs to be addressed by a move away from a strict polarity in the functional and ontological debate about ministry.⁶¹⁴ It is only on the surface that there seems to be an irredeemable and irreconcilable split between a Protestant functional view and a Catholic ontological stress on who the priest is. For Macquarrie they are not in tension but are rather complementary.⁶¹⁵

The functional view in isolation is superficial and fails to do justice to the personal reality of a human being, but it is not cancelled out by the ontological view but is given depth and cohesion.
(Macquarrie, 1986b: 172)

The argument that a minister exists not only to perform certain functions but to represent something to the people of the Church and for the community is one which is nevertheless, fraught with both potential and difficulty. There were clear strains of this evident during the interviews for this study. Ministers resisted many associations which people had of them, frequently perceiving them to be loaded with false expectations. Yet debates about whether ministers are representative and of what/ whom are part and parcel of what it means to be a minister in the Church of Scotland today. In reality it is a situation which empirically occurs today. It is clear in this study that people have an image of the minister, have expectations of her role and if she does not fulfil these or meet their perceived standards then she is adversely judged as a result. Is it not far better then, to accept the representational, symbolic role placed upon ministers and transform and re-educate those symbolic perceptions.⁶¹⁶ In practice the minister in the Church of Scotland is not only a religious functionary but already has a representational and symbolic role within the

⁶¹⁴ This polarity was especially evident in the debate about the ordination of women in the Church of England and in some of the recent writing with regard to the ministry of women in the Roman Catholic Church. See Edwards, 1989:159ff.

⁶¹⁵ See also Harrisville, 1987:18 for an advance of the 'both-and' argument.

⁶¹⁶ To argue that ministry re-presents Christ is not to indicate that each minister is a representation of Christ or God. See Edwards, 1989:167.

Church and the wider community.

There is a sense in which each Christian is called through baptism to be a minister.

There is an inner ministry which awakens and realises the divine presence.

O'Donohue writes suggesting that it is only against the backdrop of such a fecund implicit priesthood that explicit priesthood makes any sense. For him priestliness is participation in the creative and transformative nature of God. It is ontological in the sense that it goes to the heart of each individual's being. To be a priest is to be yourself. Ministry is at the heart of each individual's response to God:

The call to priesthood is a voice whispering at the ontological heart of every life. Priestliness is ontological. Only in a secondary sense can it be considered functional; even then, in explicit priesthood, its function is to awaken and realise the implicit priestliness of each person. (1995:46)

The task of ministry is not the performance of certain functions, whether distinctive or not, but the enabling of individuals to recognise the nature of their personhood in relation to God. The vocation of the minister is at the centre of her own ontological reality.⁶¹⁷ The crisis of identity which ministers face, it may be suggested, in part arises from their failure or the failure of the Church to allow them to be a minister from the inside out and that they have attempted to be a minister from the outside in. They have either sought to create an impossible division between doing and being or have found the journey from doing to their own being so threatening to their personal identity that they have operated behind a mask. This tendency is well expressed by O'Donohue:

The role creeps deeper and deeper inwards until it houses at the heart of his identity. This can only be described as a tragic take-over of individual identity by an external and anonymous system.... In this way the cleric is insulated against the longings and possibilities of his own humanity. This isolates him from the humanity of others; he keeps himself out of reach in a limbo within the metallic surface of the role. The clerical role subsumes the complexity, conflict and depth of individual interiority. It offers no context or language which is hospitable to the intimacy, doubt or sexuality of the individual. (1995:47)

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"This vocation is akin to the vocation of the artist. A real artist is no functional fabricator of words, matter, colour or sounds. The vocation of the artist is towards a creativity and creation that is beyond ideology and its external and quantitative epistemology." (O'Donohue, 1995: 46)

Perhaps some of the duality inherent in much of the debate about whether ministry is about performing certain functions or about being is prevented if we differentiate more definitely and more frequently between ministry and the minister. Ross in her work on power in priesthood argues that priesthood is at the heart of the Christian vocation which is granted at baptism. It is a way of being whilst ministry is the functional necessity which the Church needs in order to act in the world:

All are called to deepest priesthood. We are called to be, to the glory of our creaturely engagement in the Love of God that is the humility of Christ.... Priesthood is a commitment to a way of being; it is not ministry, which is merely practical and functional.. (Ross,undated :21)

Both ministry and priesthood therefore may have nothing whatsoever to do with the need for ordination as the Church has traditionally practised it.⁶¹⁸ The integration of being and doing is one which is achieved not by the defeat of one or the replacement of one by the other. It is achieved by the recognition that who we are is in part what we do and that what we do in ministry must be rooted in and reflect who we are in our innermost being, despite or perhaps because of the wounded vulnerability that this demands. True ministry reflects true humanity and true humanity is a reflection of true ministry, a sign of a vocation struggling to be lived out.⁶¹⁹

A Social trinitarian model for ministerial practice.

The mutual reciprocity of being and function in ministry is, arguably, further advanced when it is rooted in a revised theological paradigm for ministry. Many of the major denominational models and theologies of ministry are essentially christological.⁶²⁰ More recently however there has been an increase in

⁶¹⁸ Ross argues that this has been in a hierarchical and power-based style foreign both to priestliness and ministry. (undated:27ff)

⁶¹⁹ "a priest works on the frontiers. The priest is drawn to the frontiers where quest meets question, where possibility opens to fact, where freedom engages slavery, where presence transfigures loss and where divinity suffuses humanity. In order to attend to these frontiers the priest must be alive to the depth and complexity of his own interiority... Whereas the cleric assumes a ready-made role, the priest is called to a destiny that unfolds gradually, offering enough light for the next step. Priesthood is not a role, it is an identity." (O'Donohue,1995:48)

⁶²⁰ See above page 14.

scholarship desiring to base a theology of ministry on trinitarian grounds.⁶²¹ Robin Greenwood is the primary writer in terms of the theology of ministry related to social trinitarian theology. In what follows it will be suggested that a theology of ministry based on the work of Greenwood and others has the potential to serve well a holistic and relational understanding of the ordained ministry in practice within the Church of Scotland as evident in this study. It further assists in answering any potential critique that the development of a theology of ministry which emphasises the minister as a human person is prone to individualism. In such a theology the minister is called to be human in relation with others, and signifies human relationship with all its faults and failings; a person called to live life to the fullest in order to show the fullness (and brokenness) of an individual human life related to others; in relationship through community with others and with God.

Greenwood is not alone in suggesting the appropriateness of the Trinity as a model for relational ministry.⁶²² Of particular note in light of our discussion on a need for a theology of ministry to incorporate a functional and ontological perspective is the work of David Chapman (1996) who has argued that for such a 'functional-ontological' perspective that a theology rooted in the work of John Zizoulas would be most appropriate. In this he mirrors Greenwood. In addition the work of an earlier ACCM report is also important.⁶²³ ACCM (1990) sets out ministry as participation in the Trinity.⁶²⁴ although not to the exclusion of christocentric models such as imitating or following Christ, whilst they recognise the potentially individualistic interpretation of such a theology by the ordained.⁶²⁵ Yet they sound a note of caution which is essential when trying to relate the Trinity to a model for ministry. For whilst they perceive the Trinity in a dynamic way, and in relation to how God interacts with the world and the

⁶²¹ Recent developments have long antecedents. Newbigin (1953) suggested the church and its ministry should be conceived on a trinitarian basis and Hans Kung's vision of the Church focuses on the three persons of the Godhead; Moltmann suggests ways in which the trinity of God can serve as a 'prototype' of human community.

⁶²² See O'Meara, 1983: 180; O'Donnell, 1987: 181. Yet the "work of relating trinitarian thought to concepts of priesthood is in its infancy" (Greenwood, 1995: 203)

⁶²³ See also "Baptism, Eucharist and Ministry" which affirmed the Trinity as "the fundamental pattern for all ministry within the Church."

⁶²⁴ See esp. ACCM, 1990:17-28.

Church, they concede that the whole understanding of the Trinity needs:

patient and painstaking scholarly attention and presentation... An insecure or ill founded doctrine of the Trinity would weaken the theological foundations of how the Church and its ministry are conceived. (1990: 19)

There are difficulties using the Trinity as a model for ministry and these need to be recognised and affirmed. Indeed there has been not inconsiderable debate about whether the Trinity itself can be determined in social terms.⁶²⁵

McFadyen (1992) whose work on personhood we have considered above is concerned about the way in which a social doctrine of the Trinity is sometimes used to construct a theological anthropology. He argues that we cannot just 'read off' the theology of the Trinity and transfer it to our humanity. We cannot use it "as a model, a metaphor, or a symbol of perfect community, relationship and personal identity." (1992:13). He reasons that an adequate social doctrine of the Trinity must speak not only of God's internal relationships in the Trinity but the external ones also.⁶²⁷ He argues that many social models based on the Trinity:

lock human beings into an heteronomous relationship with a God who stands outside and over creation, and which imposes models of personal and social being on us from a place far above us. (1992:14)

A more authentic and legitimate modelling involves an appreciation of the dynamic interactive nature of the Trinity. God's identity and human identity are both given and worked out in God's external relationships as well as those internal to God's trinitarian being." (1992:15) The relationship is, therefore, redemptive and creative:

The internal life of the Trinity may be characterised as one of dialogue. Dialogue denotes a relationship in which the individual beings and identities of the partners are fully and reciprocally oriented on one another. In the case of the Trinity, the loving mutuality is such that there is an interpenetration or perichoresis of personal identities. (1992:

⁶²⁵ See ACCM, 1990: 17.

⁶²⁶ "The social model of the Trinity... offers a genuine contribution to contemporary trinitarian theology... Contrary to the terminological criticism, the social model's use of the analogy between human and divine 'persons' represents a valid and legitimate use of trinitarian terminology, though it is important to stress that the relation between human and divine persons is not univocal but analogical. To avoid tritheism, it is especially important to present that analogy in such a way that the unity of divine consciousness and will is not denied." (Gresham, 1993: 342)

⁶²⁷ See McFadyen, 1992:14-15.

16)

The internal relationship of equality and openness is the mark of loving communion and this, McFadyen suggests, is the mark of God's external communication also: "It is the nature of love to be communicated, to proceed beyond boundaries and resist closure." (1992: 16) He concludes:

The relationship between human and divine individuality and community is not, then, that between concepts and words. Human individuality does not image God by virtue of the consistency to be expected between two fields of application of the word 'individual'. Humanity images God because of God's active and dynamic interrelation with human beings in God's work of creation and redemption. (1992:17)

Central to the Trinity therefore is the nature of relationship properly understood. As ACCM reminds us this does not mean that individuality and distinctiveness are somehow lost in the anonymity of relatedness:

Relationships and individuality need not be opposed to one another. It is precisely in the course of relating that individuality is learned and developed. The implication of approaching Church and ministry by means of an understanding of the Trinity is that there is a search for patterns of relationship based on inter-dependence. Relationships are constituted by mutual inter-action and reciprocal gift and reception. (1990: 8)

The image of God is essentially relational and as a result humanity is relational, and potentially the practice of ordained ministry is enabled to acquire a more relationally focused model and theology than it has hitherto had.⁶²⁸

Social Trinitarianism and Ministry:

One person who has sought to use such a dynamic, external, social trinitarian model with regard to ministry has been Peter Drilling (1991). Writing from a Roman Catholic perspective he argues that the insights of mutuality, equality and diversity which are characteristic of the Trinity have much to offer a

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See above for our discussion on relationality and its importance for being and personal identity. In his work on pastoral care Patton argues that to care makes you human and that relationship is intrinsic to that humanity. (1993:17ff)

theology of ministry.⁶²⁹ Nevertheless the most significant work remains that of Robin Greenwood. He has suggested that a theology of the Church and its ministry may be modelled on the Trinitarian vision of God as sociality, the indwelling community of mutual love. He argues that there are weaknesses in models which are too christocentric and suggests that the best theology of ministry can be found in a theology based on the relational life of the Holy Trinity itself. In developing his thesis he is influenced by many thinkers on the Trinity,⁶³⁰ but the influence of the Cappadocian Fathers and John Zizoulas are most significant. From both he notes an awareness of the Trinity as

an inseparable communion of mutual love, God is communion, a loving dynamism of three Persons in relation.. The Church is born, not just in relation to the Son of God, but to the entire Trinity. Given power and life by the Spirit, the Church is characterised as *koinonia* (2 Cor 13:13). (1995: 81)

Relational ontology is the essence of God's being:

the ontology of God is the relationship of the unique Persons co-existing in mutual love. Therefore the three Persons constitute one another and exist within each other as the being of God through an interdependent giving and receiving. Nothing, therefore, remains of God apart from this being in relation to one another of the particular Persons In a relationship of perichoresis the persons exist only as they exist for others, not merely as they exist in and for themselves. Perichoresis means that each Person of the Godhead contains the other two, each, by invitation, penetrating the others and being penetrated by them... 'mutual indwelling' and 'living within each other'...Profound interrelatedness and mutual interpenetration yet always within a spirit of freedom lie at the heart of the triune life. (1995:82-83)

On such a theology of the Trinity both Greenwood's ecclesiology and theology of ministry are based.⁶³¹ He affirms with Zizoulas that baptism results in a fundamental ontological change:

in which they cease to be isolated fallen individuals and instead become relational beings: related to Christ and to humanity redeemed

⁶²⁹ Especially pages 33-44. Drilling argues that Vatican II's ecclesiological approach was trinitarian in nature.

⁶³⁰ Including Boff, Gunton, Hardy, Moltmann and Zizoulas. He also stresses the importance of Barth, Allchin, Lossky, Lonergan, Mackinnon, Macquarrie, Newbigin, Pannenberg, Torrance and Rahner. See Greenwood, 1995:74ff.

⁶³¹ "The three divine persons are not there simply for themselves. They are there in that they are there for one another. They are persons in social relationship ...Being-a-person (Personsein) means 'being-in-relationship'." (Moltmann & Wendel Moltmann, 1984: 97).

in Christ. (Chapman, David 1996: 76-77)

In addition Zizoulas argues that there is no ontological change which takes place at ordination:

Rather God ordains by bestowing the charismata of the Holy Spirit upon ordinands... By employing a relational ontology, Zizoulas is able to overcome the disparity between the functional and the ontological approach to ordination. (Chapman, David 1996: 77)

Greenwood's is an eschatological social trinitarian theology of ministry. The mutual, overlapping dependence of the Trinity is central:

The same person or group of persons will sometime be subordinate and at other times superordinate, according to the gifts and graces being exercised appropriate to the occasion. (Greenwood, 1995:3)

He highlights two points of particular note:-

Because God is essentially relational, as a social trinitarianism reveals, the shape of God's ultimate intention for the universe should be so described. The Church, therefore, in sharing in the divine mission, is invited not only to work for, but actually to be (albeit imperfectly) a first draft of a trinitarian-shaped community of love, which is a model for all human relationships.

It follows... that as a relational trinitarianism offers the most profound clues to the concrete relationships that are most appropriate to the life and task of the Church, there are particular implications for the development and interdependence of the orders of ministry, which in their uniqueness constitute the Church in its unity. (Greenwood, 1995: 69-70)

The Church should echo the trinitarian nature of God and should be an eschatological foretaste of the wholeness of God's Kingdom,⁶³² a sign of hope for the world.⁶³³ The Church is a way of being deeply bound up with and in the being of God.⁶³⁴ It is a community marked by a unity,⁶³⁵ envisaged as participation in koinonia,⁶³⁶ as communion, community and communication.⁶³⁷

It is this radical inter-relatedness, where one's identity and personhood is completely

⁶³² See Greenwood, 1995:86ff.

⁶³³ See Greenwood, 1995: 110-140.

⁶³⁴ See Zizoulas, 1985:15ff.

⁶³⁵ See Greenwood, 1995: 112.

⁶³⁶ "The Church's distinctive task in society includes upholding persons as bearers of God's image." (Speidell, 1994: 283)

⁶³⁷ See Greenwood, 1995:116.

dependent upon another which is the mark of ministry for Greenwood. Though he does not develop his model with regard to ministerial role there are important connections.

To be a minister is to become involved in *koinonia*, rooted in the inter-relationships of living Christian community. It is to fulfil certain functions as part of who you are. It involves mutuality and openness because inherent within ministry is the risk of being related and known by another. There can be no ministry without relationship. Therefore any model of ministry which deprives an individual of the ability or freedom to relate is a false model. The minister becomes human person through being related to others.⁶³⁸ 'There is within ministry " a perichoretic paradigm.... God in us, we in God, and we in one another.' (Speidell, 1994: 284). A social trinitarian model of ministry enables an authentic relational dimension to be at the heart of ministerial practice and frees the individual minister to be his real self in community with others. It offers a more human model of ministry appropriate to actual ministerial practice. What has thus far been presented in this section has sought to develop the argument for a relational model of ministry. It has done so not in isolation from but derived from the data and the story which has been presented thus far in this study. The need for relationship, the desire for a pattern of living and working which valued the self, the individual minister's relationship with family and parishioners has been a loud theme within this study. It is suggested that what has been described in the preceding paragraphs at least begins this process of offering a theology of ministry which authenticates the individual being of the minister, recognising the need for a revised understanding of the relationship between being and doing and of the need to struggle to work at that relationship. Perhaps the true test of such a theology is only achieved when it is put into practice. Is it possible for the structures of ministry to alter so that the person is valued as much as the task, the relationship is deepened as much as the system is supported? These and other questions will be addressed below.

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Zizoulas develops this aspect of the relational character of the ministry (1985: 214ff)

SECTION D:
Chapter One: B
Theological considerations:
Vocation.

A social trinitarian understanding of ordained ministry requires a particular emphasis upon vocation, in the same way that any theology of ministry succeeds or fails dependent on its theology of vocation.⁶³⁹ In order to develop this we shall briefly examine what we mean by vocation before rooting that in what this research has highlighted with regard to the vocational understanding and motivation of the ministers studied.

Vocation: changing understanding:

The term vocation has changed significantly in its usage throughout Christian history, from biblical association with the word 'calling' to New Testament emphasis on the notion of a particular people's calling from God, being 'called out'. The clericalisation of the word throughout the early to medieval period resulted in the belief that Christian vocation found its truest fulfilment in the life of the 'religious'. At the Reformation Luther's insight that each human individual possesses a vocation, a call from the Creator God was significant, although arguably the Reformers may have identified 'vocation' too simply with acceptance of one's place in the social order.⁶⁴⁰ Since the Reformation the term vocation has become both secularised and individualised relating to the job or practice of a profession.⁶⁴¹ However, in the religious context the term has become narrowly associated with ordained ministry. The association of the word vocation and a call to ordained ministry still remains today despite the Reformed stress on the particular and unique vocation of all believers,⁶⁴² oriented to the service of others in community.⁶⁴³

⁶³⁹ See Pryor, 1982:7. Arts, 1983:151-187.

⁶⁴⁰ See Nichol, 1980:361ff.

⁶⁴¹ "The reformers' understanding of vocation marked the beginning of a new era... After approximately 300 years virtually no trace of this inclusive understanding of vocation remained. By the middle of the nineteenth century it had given way to the bourgeois order or hierarchy of callings... The question became not so much how one might best serve the community, but rather how one might most fruitfully put one's own gifts and talents to use in the search for self-fulfilment. The simple economic and social rationalisation of this step was to argue that the common good was the individual's self-interest." (Nichol, 1980:362)

⁶⁴² Gerkin, 1991: 148ff.

⁶⁴³ See Wingren, 1958 :4-5 for a discussion on Luther's theology of vocation.

Vocation and Humanity:

Human vocation is rooted in the call of God. Vocation is firstly addressed to humanity. We become who we are in response to the call of God to personhood. This is our primary vocation. It is a call to being rather than doing. It is a call to self rather than role. Throughout life we become who we are in response to others, in community with others.⁶⁴⁴ Nichol highlights the dynamic relationship which exists between the vocation of God and the human vocation thus:

God's call, then, as the call to freedom mediated through Christ, is that which establishes us in our vocation to be human and in our adventure toward humanness. It is a call to become who we are, to lay hold of our identity not by excluding others or at the expense of others, but in the mutual recognition and acceptance of them in a community in which one is set free from oneself to be with and for others *both* with respect to their otherness *and*, in the things which we share in common. (1980:371)

There is tremendous importance in acquiring a healthy sense of vocation because vocation is intrinsic to personal and faith identity.⁶⁴⁵ In this regard James Fowler has been influential in linking vocation to a model of human identity. He defines vocation as "the response a person makes with his or her total self to the address of God and to the calling to partnership." (1984:95) Arguing that this means the 'orchestration' of the whole of our life to God, Fowler suggests that the term vocation is more healthy than either the concepts of 'destiny' or 'self-actualisation'.⁶⁴⁶ It is a vocation which calls an individual to personhood in relationship.⁶⁴⁷ It is then through baptism that our vocation, our call by God is further strengthened. For Zizoulas this signifies an ontological change. The Christian participates in Christ's death and resurrection through baptism and in their continual response to God's vocation to participation in ministry.⁶⁴⁸

⁶⁴⁴ "A person is brought forth by a call,' according to Mounier. A person acquires or becomes aware of personal identity when that person is addressed or appealed to by another.... Someone needs me, or rather, *wills* to need me. Since everyone's life situation is unique, every call to give an answer is also unique... We are called from what we are to that which we must become in God's eyes." (Arts, 1983: 155-156)

⁶⁴⁵ See Whipp, 1997: 10.

⁶⁴⁶ See Fowler, 1984: 97ff.

⁶⁴⁷ "There is no personal fulfilment that is not part of a communal fulfilment. We find ourselves by giving ourselves..... From the standpoint of vocation, fulfilment, self-actualisation, and excellence of being are by-products of covenant faithfulness and action in the service of God and the neighbour." (Fowler, 1984: 102)

⁶⁴⁸ "When men rightly attend to the responsibilities and duties of their vocation, Luther

The stress on the individual particularity of God's vocation to each individual therefore places tremendous emphasis on each person. Their response to the vocation of God is unique and irreplaceable.⁶⁴⁹ There is an intimate relationship between fulfilling one's vocation and acquiring identity. This is not solely by performing roles but by being in relationship with others.⁶⁵⁰

Vocation is a calling to the discovery of identity in community...One's Christian calling is therefore essentially an ek-klesis, a calling away or a calling out of our isolated individualism and unrelatedness into the common solidarity of 'having nothing' yet 'possessing everything' in the rediscovery and acceptance of each other. (Nichol, 1980:369)

This is not a matter of self-justification, however. Identity is not discovered through being called into a closed community, but rather through participating in *koinonia*,⁶⁵¹ a community which values difference and diversity.

It is a maturing Christian vocation. The Spirit moves us towards wholeness and completion; a process which is enabled by its opening the horizons of the individual so that those who count as neighbour "include the whole commonwealth of being, where concern for others is not limited by their mutual concern for us." (Fowler, 1984: 133) There is a recognition that vocation takes place within a fallen dimension and needs to be understood as a move from a theology of creation to a theology of grace and redemption.⁶⁵² It is an active dynamic, particular of time and place yet demanding considerable interpretation, it is about discovering the nature of personal identity and combines both being and response.⁶⁵³

says, they are co-operators with God. Through them God gives effect to His purposes of love in the world and continues to extend his creative activity." (Watson, 1949: 370)

⁶⁴⁹ See Woodhead, 1992:58-59.

⁶⁵⁰ "It is ... to recognise that nothing which may befall another person is necessarily alien to oneself, and that the question of one's individual identity is intimately and irrevocably bound up with the fact that we are members one of another." (Nichol, 1980:368)

⁶⁵¹ "Moltmann describes the Christian fellowship as the social form of justification by faith. He writes: "It ought to be a fellowship of persons with I-identity, free from ego-identity; a fellowship of the justified.. a fellowship of the unequal and different, held together by free and courteous recognition." (Nichol, 1980: 370)

⁶⁵² See Campbell, 1985:27.

⁶⁵³ "an inner sense of call is God nudging you towards something much more personal and idiosyncratic than a predetermined role, something that in the end will be

Therefore vocation is more than the delegation of particular roles and functions to individuals, it is inextricably linked with the dynamic of call and response which is at the heart of becoming Christian and becoming human.⁶⁵⁴

Nevertheless such vocation "is always a call to action." (Williams, 1977:102) broadly understood. Human vocation is not merely the filling of particular occupational roles but rather it is "a life dedicated, and a responsibility assumed." (Williams, 1977:103)

All activity therefore is spent in engaging in this work of God:⁶⁵⁵

that men and women have a vocation to share in the *Opus Dei*, to mirror the work of the Creator in their own work by establishing human relationships and in creating human community in response to God's affirmation of human life." It is within the framework of this common calling that our daily occupation is set, so that whatever our occupational situation may be, it can never constitute a neutral sphere from which God's call is excluded. (Nichol, 1980: 372)

Vocation and Ministry:

Vocation to ordained ministry is rooted in vocation to Christian life which remains the primary vocation.⁶⁵⁶

In the findings of the present study it became clear that a sense of vocation was one of the few constants within ministry. Though their roles may have altered and their functions disappeared most of the ministers surveyed still believed that they were called by God,⁶⁵⁷ and continually underlined this belief even whilst they may have been unsure about their role, identity or purpose. Daniel Day Williams affirms the need for ministers to have such a clear sense of vocation, though this does not necessarily materialise suddenly:

I am inclined to think that the sense of reality about 'why I am a minister' develops very slowly. It can hardly be otherwise for the

⁶⁵⁴ nothing less than the discovery and offering of your true self." (Dewar, 1991:25)
⁶⁵⁵ See Barry, 1958:7II.

⁶⁵⁶ "To be in vocation means to grow in a 'grace-full' fitting of our dance to the larger movement of the core plot. To be in vocation means to make creative contributions to the ongoing unfolding of the drama, in accordance with the vision and denouement intended by the playwright." (Fowler, 1984:137)

⁶⁵⁷ "The Vicar needs to be living his response to God's personal calling of him *because he is a Christian*, and not just because he is ordained." (Dewar, 1991:13).

⁶⁵⁸ "When God calls a person to ministry it becomes the foundation for support during the stressful times." (Henderson, 1990: 122)

issues touch the whole of life. Very often original images of what it means to be a minister have to be changed through growing insight and experience.(1977:104)

Whilst Williams' point is well made, the difficulty is that a dynamic understanding of vocation may lead one away from ordained ministry and yet within the Church the associations with regard to departure from ordained ministry are primarily negative. Arguably much within traditional theologies of vocation associated with ordained ministry have been narrowly functional in their grounding. Ministers are called to the task of ministry which is, as has been argued above, perceived as the fulfilling of a particular set of roles. There is a need for a more dynamic concept of vocation:

Christian vocation, including the particular vocation to ordained ministry, must be seen as something which not only encompasses the whole of life but is its fulfilment. It cannot be so if it ignores the processes and elements which make people fully human, or tramples on their sense of integrity and purpose. (Burgess,1995: 24)

The ministers who were surveyed described their call in various ways yet there was a particular stress on the 'inner call' and in addition upon a very individualistic understanding of that call. There are dangers in overly stressing the experiential nature of an inner call to ministry:

This unreasonable stress on an inward call as a precondition for ordination is not only a tyranny; it is a collusion with the common sense ways of the world... To begin from raw experience as the sole basis for authentic religious expression is to adopt the same rationalist approach as that adopted by scientific materialism uninformed by hermeneutical philosophy, which proceeds only from empirical data. (Pitt,1995:35)

The dynamic of call is much more subtle and ambiguous.⁶⁵⁸ Yet whilst there has been a theological emphasis on the corporate testing of vocation by the Church there has within the Church of Scotland as elsewhere, evident in the responses to this study, been a particular emphasis on the personal and inner call.⁶⁵⁹ The individualistic nature of the inner call seems to sit uneasily with a stress on the

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" when God speaks, there must always be a measure of ambiguity. His communication is not direct, but indirect... God's call or God's word are never experienced in their bare form, whatever that would be, but always mediated through the creatures - in practice, usually in a human word. "(Macquarrie,1978:15 - 16)

mutuality of being and becoming Christian within community which we have stressed thus far. The call to ministry is a call to involvement rather than individual development per se and therefore an overemphasis on the inner call is unnecessary and undesirable.⁶⁶⁰

Ministry is about exercising the particularity of God's calling rather than the filling of preset roles and functions.⁶⁶¹ Such a view involves the risk of relationship, of fitting the minister to the task rather than the task to the minister. Yet the drivenness of ministry crowds out the calling and it becomes something which ministers rest upon in uncertainty rather than develop in ministry, nurturing it into its fullest expression. This is not itself helped by the stress in their sense of call upon biblical models and patterns which are highly individualistic.⁶⁶²

The close relationship between vocation and the formation of personal identity within community has a great deal to offer to a relational theology of ministry. Ministers are called to become themselves, together with all Christians, by being in community. This is their first and primary vocation. Vocation to ordained ministry is the recognition that they will spend their time enabling others to make the same journey, that they will equip and train them in their journey while making that movement themselves. Vocation to ordination presupposes and necessitates a model of theological education in ministry.⁶⁶³

⁶⁵⁹ See Dewar, 1991: 13ff.

⁶⁶⁰ "We are all unique individuals, but our calls have not come to us direct. The call to ordination has been mediated to us through all the complexities and subtleties of situation, personality, family influences and friendships down many years. It has gradually accumulated in experiences, prayers and conversations. There is no need to justify it by appeals to some private compulsion that overrides all other concerns and interests. We should not allow either our call or our ministry to be narrowed to the private, the exclusive or the merely individual." (Pitt, 1995: 38). See also Turner, 1990:39ff.

⁶⁶¹ "If the incumbent is responding to God's personal call to him, it will enable him to sit lighter to the role aspects of the ministry, and allow opportunities for others in the congregation to share some of the role duties where appropriate. If he is not following his personal call, he will be over-identified with the role and may feel he has got to be the king-pin in every parish activity." (Dewar, 1991:16)

⁶⁶² See Dewar, 1991: 75ff

⁶⁶³ "The communication of God's word, the mediation of God's love, the realisation of God's presence in particular situations is a task to which all Christians are called - yet these tasks are entrusted in a particular way to the minister, the representative person. These are the minister's primary functions... The minister must beware of trying to be a jack-of-all-trades, and put on the apostolic mantle, rediscovering the proper ministerial role as the theologian of the local community, passing on the tradition of

Such a model of vocation understands that personal identity is not achieved in competition with others, including ministerial colleagues, but rather by co-operation; it affirms the uniqueness and value of our particular role in the divine economy, and perhaps most importantly in terms of the evidence of the present study it means that:

we are freed from the sense of having to be all things to all people. In vocation we are freed to do well those things that are intrinsic to our callings. At the same time we are freed from either the inflation of trying to be Godlike in super- or omni-competence or the deflation that inevitably comes when we fail and find our limits.... in vocation we are called and freed to seek a responsible balance in the investment of our time and energy. Vocation is the opposite of workaholism....in vocation there is an important sense in which we are freed from the tyranny of time. (Fowler,1984:103-104.)

A theology of vocation which stresses the relational, the particularity of each person, and the maturing of personhood in ministry is important for a social trinitarian model of parish ministry. In practice whilst many would concur with the sentiments expressed here for many of the ministers within this study such an understanding of vocation would be alien and threatening. They evidence a call to a functional understanding of ministry. It is the successful fulfilment of these functions which for them is evidence of the authenticity of their vocation. The open, dynamic concept described above would strike them as threatening and risky. Perhaps one of the reasons for this is that within the whole process of recruitment and selection there is, to date, very little emphasis on the nature of vocation beyond a generalist recognition of an inner call, tested by the community of the Church. The changing, dynamic nature of vocation demands a deeper probing on motivation towards ministry, as has been suggested above, an investigation rarely carried out.

SECTION D:**Chapter One: C****Theological considerations:****Ordination and the sacraments.**

Ordination:

At the heart of any theology of ministry is the understanding of ordination inherent within that theology. Many of the ministers interviewed in this study were unsure about what ordination meant to them. Some argued that it was just a mechanism by which they were recognised by the Church as individuals suitably qualified to perform particular functions. Others felt that there was a spiritual dimension to the act of ordination and to the status granted by ordination. Those expressing these latter thoughts found it hard to articulate what they meant but in particular the ministers who were involved in some form of healing ministry felt that there was:

a power, a protection given to us by ordination. Something did happen when I was ordained. I can't explain it but I did feel different. When I was ordained I really do believe that there was a spiritual event taking place.. something was awakened or given... and since then I believe that my ministry has been enhanced, particularly my ministry of healing. (SRI 61:8)

There is a further sense of ambiguity and uncertainty when examination is made of the Church of Scotland's service of ordination which strongly emphasises the individualistic nature of ministry with little reference to the congregation throughout the service.⁶⁶⁴

Ordination and the Scottish Church:

The degree of ambiguity towards ordination which was evident during the field research for this study is itself reflected in the writings on ordination within the Church of Scotland and indeed within the service and act of ordination itself which attempts to hold in tension both a 'high' and 'low' theology of ordination.

Some have argued that the ordained ministry is more than a sociological necessity that it is essential for the Church and her continuance.⁶⁶⁵ Indeed

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This is particularly the case in the old Ordinal of the Church of Scotland which most of those ordained ministers in this study had been ordained with. A newer ordinal emphasises the relationship and reciprocity of ministry which exists within a minister-congregation relationship, although arguably still does not go far enough.

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"For its origin is messianic rather than ecclesiastic. The ministry is given to the Church as a qualification of her being, apart from which she would lose an essential

whilst the Reformers did not consider ordination to be a primary theme,⁶⁶⁶ it has been suggested that John Calvin took a high, almost sacramental, view of ordination.⁶⁶⁷

For Calvin all theology of ministry is rooted in ecclesiology. The marks of the Church are 'the word of God sincerely preached and heard.. the sacraments administered according to the institution of Christ.' (Inst IV:i.9). For Calvin the authority of ministers to act in the Church is the fact that they are ordained by God:

Calvin discusses ordination on a Biblical basis, as the Church identifying herself with God's will, and goes so far as to say that he had no objection to the laying on of hands therein being called a 'sacrament' so long as the term is not used in exactly the same sense in which it is applied to the Eucharist. (Barkley, 1956:153)

The practice of ordination in the Church of Scotland is both confirmed and underlined by the adoption of the Second Helvetic Confession in 1566, the Second Book of Discipline in 1581 and the Form of Presbyterian Church Government in 1645. Whilst the Reformers rejected the concept of apostolic succession in indelible character they perceived ordination as being for life.⁶⁶⁸ Later writers have underlined an almost sacramental stress on ordination.⁶⁶⁹ For example, on the source and nature of ordination, Torrance leave his readers in no doubt:

Who is it that ordains a man to the ministry? In answer to that question we have to give an unambiguous answer, Jesus Christ Himself. Ordination is His act, and it is His authority that stands behind it, and therefore it can only be done in His name. (1958: 242)
Ordination should only be used for the order of those who dispense the Word and Sacraments.... That which a man is ordained to administer, the Word and Sacraments, is more important than ordination..
Ordination does not give the minister authority over the Word and Sacraments, but sets him in servant-relation to them. (1958:246)

Equally Stuart Loudon writes in similar vein laying particular stress on the

part of her ecclesiastical nature... if the Church sees her ministry threatened or altered, she must do all in her power to recover its purity." (von Allmen, 1972: 75-76)

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See von Allmen, 1972:75.

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See Edwards, 1987:430.

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See Barkley, 1956:156.

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"Those ordained are to be regarded as drawn in a special way within the sphere of Christ's self-consecration so that it is only as they share in His self-consecration that they can minister the Word to others in His Name. It is in this connection then that we have to see the relation of ordination to participation in the Lord's Supper."

nature of the Call:

far from this ministry being 'from beneath', it stands directly under Christ the King, whose direct authority is expressed in the call, vital to an understanding of the Ministry in the Reformed Churches. 'No man ought to take upon him the office of a minister of the word without a lawful calling', that is 'the good testimony of our heart, that we undertake the offered office neither from ambition nor avarice, nor any other selfish feeling, but a sincere fear of God and a desire to edify the Church.' (Calvin, Inst 4:3:11) The 'Call' or lawful calling is to be understood in the ecclesiastical sense of a formal call within the Church. (1949: 169-170)

Traditionally the Church of Scotland has held to a 'high' view of ordination in theory if not in practice.⁶⁷⁰

The Church of Scotland allows no power in the people, but only in the Pastors of the Church, to appoint or ordain church officers. 'Our Church doth condemn any doctrine that tends to support the people's power of ordaining their ministers.' Ordination is the appointment of Jesus Christ, conveying a character by the instrumentality of the Office Bearers of the Church... we presbyterians join with the Church of Rome and the Church of England in holding that the persons vested with Church government derive their powers not from the people, but from Jesus Christ and His Ministers." ((Principal Hill's statement) in Wotherspoon & Kirkpatrick (1960:95)

There is a particular emphasis in Reformed thought that it is the community which ordains not solely those who are already ordained.⁶⁷¹ Indeed historically and culturally ordinations were extremely important in the life of a Scottish community, often accompanied by fasts.⁶⁷²

(Torrance, 1958: 241)

⁶⁷⁰ "There can be in the nature of things no higher ministry than that of the ministry of the Word and Sacraments, for that would be to suppose that there was a higher authority than that of the Word and a higher sanction than that of the Seals of the Word directly instituted and given by Jesus Christ... The order of the presbyterial order is not only the highest order, but in the strictest sense the only order of ministry." (Torrance, 1958: 246-247)

⁶⁷¹ "a community ordains, not just the designated individuals (normally ordained persons) who lay hands on the ordinand. This point is implicit in the ordination rites themselves, though in a way that is sometimes barely noticed." (Countryman, 1992:51)

"The power of ordering the whole work of ordination' is declared to be in 'the whole presbytery' yet ministers only lay on hands. The principle is that ordination is conferred by the ministers of the Court, proceeding on the resolution of the Court as a whole." (Barkley, 1956:159)

See also Torrance, 1958: 239ff.

⁶⁷² "The early Church of Scotland practice of 'fasting' at ordinations seems to have been derived from the OT rite of the consecration of the priests and their seven-day separation." (Torrance, 1958:241)

'High' theologies of ordination have had a consequential effect on the understanding of the one who is ordained and on their understanding of the role and practice of ministry which they were undertaking. The theology of ordination has been a very important and critical contributor in the concept of identity as a minister, as evidenced in particular, by biographies of ministers in former generations. Many of the ministers who were interviewed retained what might be described as a 'high' theology of ordination, yet struggled with equating and linking this theology to the practice and status of their office and identity today. Such 'high' theologies have also served to depersonalise and marginalise the humanity of the minister. Von Allmen writes in this regard:

the ordained minister should understand that his entire life has been dedicated to the Lord, and that he cannot lay claim upon it for himself. J.L. Ainslie has rightly stated, concerning the indelible character of ordination the reformers 'had not the same strong antagonism as they had to certain other doctrines current in the Papal Church. (1972: 82)

Ordination and Ministry:

A theology of ordination has to be set in the context of an understanding of ministry, particularly in the New Testament. Many scholars have in recent years argued that ministry is a matter of function and office, not status or 'Orders' in the New Testament.⁶⁷³ Schillebeeckx, in particular, has convincingly argued that specific historical contexts have had profound influence on the development of priesthood and its self-understanding. He noted the importance of Canon 6 of the Council of Chalcedon, in which absolute ordinations were forbidden:

This meant that those who were called to ministry must receive this vocation through their own community where leadership is first proven and tested... Authority is indeed 'from above' but not the above of a clerical authority, but from the Holy Spirit which manifests itself 'from below' i.e. in and through the life of the ecclesial community. (West, 1983:262)

There is a clear multiplicity of functions with regard to ministerial practice evident in the New Testament.⁶⁷⁴ Indeed the key concept in the New Testament

⁶⁹² Amongst others, C.K.Barrett (1985); Michael Green(1983);Kung (1972); Schillebeeckx (1981);

⁶⁷⁴ See Kung, 1972: 25ff.

is not office but charism.⁶⁷⁵ In relation to this awareness Hans Kung identifies the four key factors in ordination as being that it:

(i) represents a call to the service of leadership, addressed publicly to a believer, by means of which the Church sanctions the call of God (ii) it is realised in the laying-on of hands and a prayer of intercession; (iii) it gives effect to a spiritual legitimisation for the community and for the ordained believer; (iv) all this means that it is the sign of a special apostolic succession of ministries of leadership. (1972: 67)

The Eucharist:

During this study it became clear that there was an increased emphasis on the sacrament of communion both as authenticating a minister's own sense of identity and as indicating that it was increasing in its importance for their practice of ministry. Yet it would appear that if ministers are seeking security in terms of acquiring or retaining distinctiveness in their celebration of the communion that their energies may be misplaced if other arguments are accepted with regard to the relationship between the eucharist and ordination.

In particular Boff (1986) has argued that every Christian community is essentially eucharistic.⁶⁷⁶ Given such an understanding, he considers whether the celebration of the eucharist in communities deprived of the presence of an ordained person has justification, noticeably he does not use the term 'validity'. This follows after his argument that such basic Christian communities are places of the Spirit's presence. Boff argues that "in ancient times the one who presided also consecrated" (1986: 64) within the community. In so doing he develops his argument within the context of his statement that "the New Testament gives us nothing certain to go on regarding the presidency of the eucharistic celebration." (1986: 64). In analysing both scriptural and early patristic sources to defend this supposition that the president celebrated, he states:

the whole of the first millennium of church history was lived under the sign of a 'pneumatological-ecclesial' conceptualisation of ministry and of presidency at the eucharistic celebration. Initially even in the New Testament, 'ecclesiastical ministry' is not defined in function of the

⁶⁷⁵ "A charism (1) is not primarily an extraordinary phenomenon, but something everyday; (2) is not reduced to a unique form, but is manifest in various ways; (3) is not reserved to a specific category of individuals, but is a universal fact. All service that (whether permanently or not) helps to build the community is for Paul a charism." (Kung, 1972:25)

⁶⁷⁶ See Boff, 1986: 61.

Eucharist, but in function of the essential apostolicity of the community... Being a minister has basically to do with the direction of the community... The community has the unalienable right to celebrate the Eucharist.. It does so through and with its president, who is president not simply because he has received his investiture through ordination. On the contrary, first he is called and designated by the community (cheirotonia). This act is understood by the ancient church as the manifestation of the Spirit in the community. Next, in the liturgical framework, the laying on of hands is performed (cheirothesia), and the 'gift of God' is called down upon the one designated. (1986:66)

Boff, together with Schillebeeckx, traces the privatisation and institutionalisation of ministry in the second millennium with the priest being ordained absolutely without the necessity of any 'living' relationship to a specific community. It is, they argue, an essentially christological conception of ministry:

Bound directly to Christ, the priest renders Christ present, acquires the *potestas conficiendi corpus domini*, the power of confecting the Eucharist... This conceptualisation of ministry is without real ecclesiological foundation. It rests solely on ontological, privatizing Christology. (1986:67)

Boff writes in the context of advancing the premise that the ancient church tradition was one which affirmed that 'who presides, also consecrates.' and so he argues this supports his case for extraordinary sacramental ministry.⁶⁷⁷ His arguments, it is suggested, are equally applicable to the ongoing debate about the nature of ordination within the Reformed context.

The limiting of sacramental authority is related to good order and the desire to protect the Word and sacraments from abuse. Providing such order can be assured there is arguably no empirical reason to why only those ordained to a ministry of Word and Sacrament or indeed only those 'ordained' may celebrate the sacrament, although obviously there is an argument against this proposition with regard to the ecumenicity of the Church and that of historical practice.

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See Boff, 1986: 68.

Baptism and Ordination:

Increasingly the debate on ordination has also stressed the importance of baptism.⁶⁷⁸ In this regard Torrance has written :

through baptism all who come to Christ are not only given the right to be sons of God but are anointed with His anointing, receiving the charism of the Spirit.. or are given the seal of the Spirit.. it is our baptism through which we are consecrated as sons of God which is our consecration to priesthood in Christ. (1958: 232-233)

'This baptism is always in the name of the Trinity.'⁶⁷⁹ In baptism everyone receives the gift and vocation to ministry.⁶⁸⁰ It is the nature of the covenantal community which is the church that all have a ministry to perform.⁶⁸¹ Yet baptism is not an end in itself but rather a beginning. So too with ordination.⁶⁸² Baptism is the primary source of our identity and personhood in relation to God and one another⁶⁸³ and it is therefore through baptism that a vocation to ministry is rooted. The ordained are part of the baptised community, this is their primary ordination, their primary vocation.

Conclusion:

Numerous writers have argued about the need to develop a modern understanding of ordination particularly as related to the community and the

⁶⁷⁸ "A renewed understanding of baptism as a significant key to mission and ministry rather than ordination alone, is proving influential as well as controversial.. there remains, for a complex variety of reasons, a disproportionate emphasis on the role of the clergy to the detriment of the whole body of the church." (Greenwood, 1995: 49)

⁶⁷⁹ See Thompson, 1994: 91.

⁶⁸⁰ The Church of Scotland's Report on Ministry in 1988 affirmed the "baptismal ordination" of all Christians.

"All baptised Christians are considered ministers in the church of Christ." (Messer, 1989: 65)

⁶⁸¹ "Baptism calls everyone to recognise their call to be transformed and to be at the same time an agent of liberation in society at large." (Greenwood, 1987: 358)
See also Messer, 1989: 75ff.

⁶⁸² "Like baptism, ordination is a beginning rather than an end in itself. Those ordained as well as those baptised have to grow into their vocation: they have to become what they are." (Wybrew, 1989: 12)

⁶⁸³ "Through baptism the person enters the mystical and sacramental body of Christ, the Church... Philosophically I am convinced that we only realise ourselves as free persons in the context of such formative community. Ideally the Church could be described as the only institution that exists simply to nurture persons as persons, free and loving." (Thompson, 1994: 94)

person of the minister.⁶⁸⁴ Indeed the Church of Scotland General Assembly in May 1998 has agreed to examine the whole issue of ordination and how it relates to the wider ministries of the Church, including readership, the diaconate, the eldership, as well as the full-time and auxiliary ministry of Word and Sacrament. There is clearly a great deal of confusion with regard to what it means to be ordained and what, if anything, ordination confers on an individual. This decision is perhaps reflected in the general comments made by those who were interviewed who whilst expressing the importance of ordination remained ambivalent about what ordination actually was or meant, and in specific as it related to their celebration of the sacraments

It has already been suggested above that there is no functional necessity for ordination to be solely related to the ministry of the Word and Sacraments. Granted that reformed theology stresses the latter's dependence upon and origin in the proper preaching of the Word, is it not possible for anyone who properly preaches the Word to dispense the sacraments? Thus the Church of Scotland has suggested that it might be possible for Readers to administer the sacraments under special circumstances. The Church of Scotland's 1988 *Report on Ministry* affirms that it is Christ who is host at the Table, and not the individual minister.

It may, therefore, be more appropriate to conceive a whole variety of ministries as meriting ordination, or it may be that the term is no longer appropriate. Ordination may equally be perceived as a confirmation of baptismal vows, an affirmation of the sense of vocation, primarily seen as affirming the desire to be fully human, the recognition that fullness of self is gifted through service of and belonging to a Christian community. Thereafter it would be possible to be 'commissioned', upon testing and training, to particular ministries within the Church, such as eldership, readership, pastoral charge.

The fundamental question remains, however, in particular for those who practise ministry as to whether the ministry of the ordained is "constitutive for the life and witness of the Church." (BEM, A:8)? Increasingly it became clear during interview

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See Thurian, 1983: 153-165; Cooke, 1976.

that many ministers did not feel that what they did, their ordained ministry, really was distinctive. If ministry emerges from within the community, from amongst the inter-relationships of *koinonia*, then the former debates on whether ministry comes from above or below, are unnecessary. Yet the question remains as to what precisely should the nature of ordination be and how does it relate to the sacraments of the Church? ⁶⁸⁵

What therefore is the difference between a ministry of Word and Sacrament and a ministry carried out by another, e.g. a social worker? Does the answer possibly lie in the nature of the person whose task it is. This is not to argue that someone ordained to a ministry in the Church is better than another but rather that somehow for and on behalf of the Christian community they signify ministry in their own person. Yet it is still Word and Sacrament which structures the ministry more than the person; it is Word and Sacrament that structures the relationship between minister and God, minister and people. It is those who hold Word and Sacrament together on behalf of the Church who constitute a particular ministry in relationship to God and people.

It is important for a community that they recognise that in the person who celebrates communion, that in their humanity there is a breaking of bread, that an *anamnesis* is taking place. In the same way that the preacher, who may not be very different from them, though perhaps more skilled in theological education, is the person who is speaking for them, and through them, and to them, and on them. A dynamic is taking place, so that when a minister is functioning pastorally or sacramentally, liturgically or prophetically this dynamic occurs. There is a real sense in which in order to understand ordination we have to understand the dynamic of the relationship between minister and people, not vice-versa. Ministry is understood from the perspective of the community not the perspective of the one in the role.

Ordination does not confer status or *charismata*, but recognises and affirms vocation. Through ordination an individual is affirming that in their ministry they will seek to enable others to recognise and celebrate their own vocation in

ministry:⁶⁸⁶

The minister-theologian, then, is the one who entrusted by the Church with interpreting, re-presenting the narrative in a new context... Ministry.. is the opening up, preparing, the present for the judgement of Christ, but paradoxically in the full knowledge that such a task can never be fully successful. (Chapman, Mark 1996: 13)

Ordination is an affirmation of the humanity of the ordinand, not a denial of such humanity.⁶⁸⁷ In all this ordination is essentially about relatedness rather than the exercise of authority in a hierarchical structure. A social trinitarian theology of ministry still has a place for ordination, properly understood:

To root a conceptuality of ordination in an eschatological-trinitarian ecclesiology, mirroring the ontology and passionate cause of God, provides a coherent path towards the goal of the modern Church of recognising all ministries as equally representative of that of Christ in the character and task of the Church. Ordained ministers should be encouraged to understand the nature of their vital and unique authority in terms of relatedness. They have no existence outside of a relationship with their fellow members of the baptised community; their own uniqueness is created and sustained within relationships of mutuality with their fellow ordained ministers. (Greenwood, 1995: 151-152)

Such an open and collaborative understanding of ordination is clearly not the understanding of ordination which is evident within the experience of many of the ministers studied in this research. Many of these individuals would long for a more open understanding of how they relate to others, yet there is an understandable and very human need evident for their particular distinctiveness in ministry to be celebrated and recognised. The service of ordination which ministers experience comes at a key moment in their lives, it is an ecclesiastical rite of passage. There, in all likelihood, will always need to be such an event which both recognises the nature of vocation and ministry held in one person and which ties that to service in and through a community of others. The service of ordination and indeed the theology of ministry evident within the structures

⁶⁸⁶ "Ordination means the recognition and affirmation of the fact that a man has gone beyond the walls of fear, lives in intimate contact with the God of the living, and has a burning desire to show others the way to Him. Ordination does not make anybody anything but is the solemn recognition of the fact that this man has been able to be obedient to God, to hear his voice and understand his call, and that he can offer others the way to that experience." (Nouwen, 1978:108)

⁶⁸⁷ "Ordination does not take away the humanity and frailty of the individual leader who receives it." (Kung, 1972:69)

of the Church of Scotland vitiate against such an understanding and orientation. It is argued here and throughout that the actual practice of ministry has reached a point of crisis where acceptance has to be given to the need to alter the structures and change the patterns of services of ordination to enable them to represent a more relational, reciprocal, collaborative and personal form of ordained ministry. The first step in that process is the alteration of the ordination service to reflect the nature of the ministry being celebrated and undertaken.

SECTION D:

Chapter Two: A

Relational Models for Ministerial Practice.

The nature of the ministerial relationship within the whole people of God.

The Minister and the People of God:

Having underlined that vocation is the responsibility of all Christians and that ordination should primarily be understood and authenticated as recognising a ministry within the community of faith, the relationship between the minister and that community becomes all important. There is no ministry without community, no ordination without the Church. Yet the present study has evidenced a confused and at times conflicting relationship between minister, congregation and wider community. There are real expectations for the relationship on both sides and to some extent neither is enabled to be fully related one to the other which causes particular stress and distress, as has been argued above. This is despite, or perhaps because of, a particular Reformed emphasis upon the priesthood of all believers which was frequently noted as important by those who were interviewed. Yet what precisely is meant by such an emphasis is somewhat unclear.

In practice many ministers in the study have witnessed and have encouraged the development of increased lay involvement in the task of ministry within their congregations, a pattern of development which has occurred within other traditions.⁶⁸⁸ Yet there was a sense of ambivalence both about the degree to which this should take place and whether by so encouraging the 'laity' to take on the tasks of ministry that the minister was being made redundant.

The distinction between the clergy and laity in Reformed thinking is essentially one of function. John Knox wrote in 1550:

In the Lord's Supper the minister and the congregation sat both at the one table: no difference between them in pre-eminence.
(Henderson, 1954: 13)

Yet Reformed thought distinguishes between priesthood in which all share and ecclesiastical ministry to which a few individuals, duly called by God are

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Michael Richards, 1995: 47-71 articulates the developing consensus three decades after Vatican II within the Roman Catholic Church that the priesthood can only be understood from the context of emphasising the priesthood of all in the body of Christ. See also Marriage, 1995: 11ff.

appointed.⁶⁸⁹ The idea of the priesthood of all believers, was for Calvin, less important both in thought and practice than it was for Luther.⁶⁹⁰ That said there is in his writings a clear vocational responsibility for those who were not ordained to be involved in ministry.⁶⁹¹ All ordained ministry finds its place and origin in the ministry of the whole Body.⁶⁹² Preaching the Word, pastoral care of the people are not exclusive responsibilities of the ordained.⁶⁹³ Even the sacraments are celebrated by the community under the guidance of the minister. Nevertheless the reality is that many of the ministers surveyed in this study felt that the Church of Scotland was dominated by its clergy both in practice at local level and in the courts and committees of the Church.⁶⁹⁴ For some this was no longer appropriate yet for many of these there was an admission that they felt that they could do little to alter this state of affairs.

A 'Lay' Theology:

The Church of Scotland has continually emphasised that it recognises no distinction between the ordained and the non-ordained in terms of a clergy-laity divide. It affirms that both belong to the *laos*. Yet in practice, if not in word, such distinctions are real ones. Arguably therefore there is a need to understand the mutual responsibilities of the ordained and the non-ordained within the Church; a need to re-define ordination in the context of the priesthood of all believers.⁶⁹⁵ The development of such a theology would be in tune with much

⁶⁸⁹ "Turretin, the Swiss author of a text-book much favoured in eighteenth century Scotland, wrote: 'Priesthood and ministry are things very different from one another'. Reverence for the ministry and for ministers has been characteristic of the Scottish Church." (Henderson, 1954: 13). See also Crawford, 1968: 145-146.

⁶⁹⁰ "in the later editions of the Institutes he eliminates Luther's statement that 'we are all priests' and stresses the need for a ministerial priesthood within the church.... Calvin allowed the church to choose its own ministers, although he wanted to guard against arbitrariness in this matter... The people's role was one of approbation only." (Bernier, 1992: 159)

⁶⁹¹ See Nichol: 1980: 366.

⁶⁹² "When we turn to the consecration and ordination of a special ministry as Christ's gift to his Church, we find that this has its place only within the consecration of the whole membership of Christ's Body, and therefore within the ministry of the whole Body." (Torrance, 1958: 3)

⁶⁹³ "We cannot say that Calvin thought of all the people as being responsible (for ministry); he spoke of God's chosen people, the elect." (Crawford, 1968: 156)

⁶⁸² "The Free churches are just as clergy-dominated as the older traditions." (Marriage, 1995: 11)

⁶⁹⁵ See Marriage, 1995: 179ff.

recent debate and would assist in practical difficulties which ministers in the survey were experiencing when they considered and reflected on what they considered to be their distinctive contribution. Equally it would assist in valuing the existing and developing ministry of the non-ordained.⁶⁹⁶ Nevertheless the development of such understandings would need to be made with the recognition that for many others within this study there was an unconscious desire, because of the sense of lost identity, to re-trench practice and roles so as to clarify distinctiveness in a negative and not a positive manner. Indeed this is one area where qualitative research maybe helps to mask the unconscious motivation which for some, it is suspected, was to reaffirm ministerial otherness rather than collaborative togetherness with their congregations. Even talk such as 'my session clerk' or 'my congregation', whilst arguably relational may betray a superiority.

A starting point in such a theology would be the recognition that a high doctrine of the priesthood of all believers does not diminish, though it does change, the role of the ordained minister.⁶⁹⁷ Christian leadership and ministry would be recognised as the plural responsibility of the whole Church.⁶⁹⁸ The relationship between the ministries in such a Church ought to be characterised by an emphasis upon the interdependence and mutuality modelled upon the Trinity,⁶⁹⁹ which offers a model for the ordained and lay to enter into mutual corporateness:

Mutuality, as the psychologist Erik Erikson reminds us, mutuality goes beyond the experience of complementarity. In mutuality, we count on each other for the release of our full power. (Whitehead & Whitehead, 1986: 87)

The practice of ordained ministry needs to be collaborative whilst acknowledging and

⁶⁹⁶ "... the new ecumenical theology of ministry which is evolving, in the wake of New Testament and patristic studies, focuses both on the proper roles of all the baptised and the concept of all ministry developing and finding authorisation first and foremost in the fulfilling of a need within the local church. It is no longer, then, a question of finding a role for the lay person in the Church, as though the Church were primarily clerical, but rather putting it the other way round, asking, In a Christian community, what place has ordained ministry?" (Greenwood, 1987: 357)

⁶⁹⁷ See Kung, 1968: 363-387.

⁶⁹⁸ "There is an equal call to every baptised person to share in the mission of the Church." (Greenwood, 1987: 357)

⁶⁹⁹ See Whitehead & Whitehead, 1986: 86ff.

celebrating the distinctiveness and difference of all ministries within the Church.⁷⁰⁰ In this regard ordained ministry in relation to the wider community must exercise appropriate power and authority and should be accountable to that community of faith.⁷⁰¹ The clarification of the role of the non-ordained within the Church will assist in clarifying what are to be the roles of the ordained in the future. As Greenwood suggests:

clergy so often respond aggressively to the suggestion that they should adopt a strategy and work out more precisely what their role should be, as all too much geared towards 'management' at the expense of 'priesthood'. This is an important challenge to everyone in ordained ministry to re-examine what it is they are so busy doing. Are they not so often taking away other people's rightful ministry, by doing it themselves and at the same time being so fully occupied that they have no energy to assist others in their development? (1987: 364)

Yet it would be erroneous in searching for a theology of the 'laity' to misunderstand the emphasis on the priesthood of all believers. There is a need not to try to identify where the ministry of the laity might be but to affirm where it is happening at the moment - where people live out their Christian life.

Robinson, writing some three decades ago, made this point, arguing that a misinterpretation of the Reformers doctrine of the priesthood of all believers has crept into contemporary debate on ministry, so that it is often taken to mean "the priesthood of each believer" (1960: 93). It is the Church which possesses and shares the Spirit not an individual. The New Testament is clear that the authority of Christ, his priesthood, and the Spirit are vested in the people of God as a body. The Church of Scotland 1988 *Report on Ministry* recognised this when it stated that we need "a community of equals, in which the value of each is affirmed, the burden of each is carried, and the potential of each is encouraged." (Church of Scotland, 1988: 8)

The reality of relationship at congregational level is expressed by many ministers, including many of those in this study, as indicating a general unwillingness on the part of the non-ordained to participate in and take on the responsibility of their own ministry. To a large extent there is truth in the critique that the church is theologically uneducated, a passive flock led by a

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See the discussion on differentiated collaboration in ACCM, 1990: 31ff

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See ACCM, 1990: 32.

shepherd who does or who thinks that they should do everything, lest it be left undone.⁷⁰² Yet the centrality of ministry as the responsibility of all, of both minister and people, returns us to our earlier discussions on vocation and ordination, creating a minister- people relationship of which Greenwood remarks:

All Christians make a varied contribution to the Church's ministry. To be a priest is a calling to a unique vocation, but one which is no greater value than any other...It is helpful here to consider vocation in terms of three levels of call. First, a general vocation to be 'in Christ' through baptism and confirmation; second, through the Church each baptised person is summoned in particular moments or phases of life, to a role best described as 'ministry'. This ministry is the privilege and responsibility of all church members and is largely given to one and defined by others. Third, there is the uniqueness of each person's call which to some extent will be a task engaged in for the love of God and for the love of the work...through it others will find a sense of their wholeness through their relatedness to God.(1995: 151)

In the mutual, collaborative relationship which marks the ministry of the ordained and non-ordained, God's horizontal relationship with humanity which enables that humanity to become its best self and reach its potential in community with others, is thus mirrored:

Minister and congregation are companions on pilgrimage, through all changing circumstances responsive and responsible to each other in the presence of God. (Page, 1985:200)⁷⁰³

In such a context there is a critical role for a theologically trained and educated ministry which finds its status in relatedness within the people of God rather than in any conception of authority over that people or perhaps even amongst that people. In the words of John Mbiti:

The ordained ministry is a solemn, and often terrifying responsibility. But I am not persuaded that it is necessarily a unique form of ministry so entirely different from and unrelated to that of the laity. In the circulation of the body, the veins may differ from the arteries, but ultimately both serve the same body and carry the same blood for the sake of the wholeness of the individual. Is it not the same with the

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See Greenwood, 1995: 51-54.

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Emphasising the model of the basic communities Page sees the minister less as "an isolated professional omni-competent in all church affairs, and more of a companion with others of different experiences and skills. This does not deny the roles of ordained ministers or their training, but has more to do with how that training is put to use in empowering rather than 'governing' or even 'managing' a parish." (Page, 1985: 205)

ordained and the lay ministries in the body of Christ? (1965: 19)

SECTION D:
Chapter Two: B
Relational Models for Ministerial Practice.
Models for relational ministry.

Introduction:

There are several models which could be proposed for a relational theology for parish ministry which integrate function with ontology, emphasise the particularity and individuality of vocation, which serve to underline the complementariness of the ordained ministry amongst the people of God and which underline the dynamic relational dimension of parish ministry. Within the constraints of this work a brief examination will be made of some of these before a more in depth consideration will be given to a model of the minister as human friend, in accordance with the definition offered above.⁷⁰⁴ Such an analysis is offered here because these are models which to a greater and lesser extent were represented within the field work.

These models are offered here because they relate to much which was evident in the practice of ministry in the empirical study. Ministers operate with many diverse models. Indeed their scriptural understandings of their ministry were, as was noted above, extremely diverse, although they tended to be particularly individualistic in nature. A further reason for considering models for ministry is that so many theoretical models fail to touch the contemporary reality of ministry and only serve to accentuate the difficulties of ministry.⁷⁰⁵

Nevertheless there has to be a recognition in all that follows that models have to be transitory otherwise they become incapable of communicating. They all have limitations.⁷⁰⁶ That said the use of models is increasingly recognised as central to a theology of ministry, perhaps especially one rooted in the person of the minister. In addition there may also be some merit in encouraging ministers to be more aware of the models of ministry with which they are operating and that there may be further benefit in encouraging practitioners to adopt models which are based less upon individual exemplars and more upon theological grounds.⁷⁰⁷

To define what is meant by ministry without the use of images is to produce something that is devoid of vitality. If ministry must be

⁷⁰⁴ See page 328.

⁷⁰⁵ See Bunting, 1993: 6ff.

⁷⁰⁶ Carr gives a particularly critical analysis of many contemporary models of ministry as failing to be appropriate for the late modern context. (1985: 48-56). See also Greenwood, 1995: 141ff

⁷⁰⁷ See Messer, 1989: 19-32.

described in terms of models or images rather than definitions then it follows that it can only be expressed as it is incarnated in a person - a minister. Perhaps this is what the Church seeks to achieve in ordination - a model of ministry. (Rowe, 1992:52)

To model ministry is to use the imagination, and in turn to strengthen the nature of personal identity. As Messer terms it:

images can .. provide us with identities beyond simply filling offices or fulfilling role expectations... For identity's sake, one must drink deeply of something stronger than titles like 'senior minister', 'associate pastor' or even 'lay person'. It is dangerous to define oneself solely by what one does. We dare not confuse functional roles with the issue of who we are as persons... Who we are ultimately is a gift of grace, not a work of merit. There is a personal, imaging dimension crucial to our identities. (1995: 25-26)

Yet in light of our previous discussion for such models or images of ministry to be authentic they have amongst other things be freed from a clerical paradigm, allowing the gifts and skills of all to be valued and to find their location and focus within the community and not to be too church-oriented. They have to enable imagination to be free.⁷⁰⁸ With these provisos in mind the following models of ministry were variously present, amongst others, in the practice of ministry evident in the study:

Management:

Peter Rudge (1968) believes that ministry is essentially about management and that ministers have to accept and recognise this central aspect of their roles rather than to continually find it unfulfilling and therefore to devote less of their positive energies to these aspects of their role. His recognition of the increasing and primary role of administration and management is self evident in this present study. He seeks to advocate the development of a "managerial theology" as an essential model for contemporary ministry. Yet it is a model which is based on a solidly functional conception of ministry and is highly impersonal. Further it is an approach to ministry which simply fails to accord with the priorities of those presently employed and called to ordained ministry.

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See Messer, 1989:25ff.

Consultancy:

Not unrelated to a management model is the consultancy model of priesthood proposed by Wesley Carr (1985).⁷⁰⁹ The word 'consultant' refers to the idea of an interpreter rather than to that of an expert although he/she is someone who possesses professional skills. The stress is upon the person, duly trained, relating their feelings and thoughts on a situation to what they know and bring with them. Whilst there is much of merit in this model there is a tendency of assuming that the given situation can be somehow or other read off. It involves the person of the minister in a somewhat detached manner, distant and ultimately lacking intimacy and involvement. As perhaps even the term suggests it is somewhat clinical in its nature.

Theologian:

The model of the minister as practical theologian has more to offer and is one which ministers in the survey frequently and implicitly alluded to. Hough and Cobb (1985) are the primary articulators of this model. Identifying the major models of ministry they argue that the key one is the Reformed 'master', the minister as the recognised teacher and source of authority and knowledge. They develop from this the idea of the minister as the practical theologian, the person who themselves, with others and with the community thinks through the issues which lie at the heart of Christian practice.⁷¹⁰ It is a collaborative ministry but also requires a skilled leadership to move from the practical problem to some degree of resolution. The task of the minister is to critically reflect upon a situation and by so doing use their skills to enable the ministry of others. To some extent the Methodist Harris preceded their model in the late 1960s. Faced with a crisis in the ministry, he argues that the minister has to be increasingly the theologian of the community rather than a manager, or even a pastor:

Those who remain within this ministry are tempted, understandably, to find compensation in preoccupation with ecclesiastical bureaucracy.. It is no wonder in this situation ministers are heard to ask: 'What is there

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See Carr, 1985: 14-16.

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Elsewhere Cobb underlines that "it makes no sense to me to shift from a clergy paradigm to a congregational one... we should rid ourselves of every vestige of the theory-practice view of theological education... we need an image of the minister as a reflective practitioner.." (Hough & Wheeler, 1988: 29)

left for the minister to do?'... I welcome the gradual stripping away of ministerial status and prerogatives as an essential preparation for acceptance of the minister's true task as a prophet... The clergyman is primarily needed as a theological resource.. for an answering theology and an interpreting theology.(1968: 74-75)

Yet the constraints of institutional and congregational demands frequently deny ministers both the freedom of expression and of time to properly fulfil the role of theological enablers and educators.⁷¹¹ A significant number of ministers reflected apologetically in interview that they had been unable to read or keep themselves abreast of developments in their own particular field of theology and that they considered this to be a considerable loss within their ministries. Yet positively this is a model which has at its heart the concept of being related and maturing and growing through that relationship with others as all seek to 'do theology'.⁷¹² The minister educates from being involved and from sharing not only her own knowledge and theological skill but by a sharing of her own being and personhood.

Community Formation:

Not unrelated is the model of the minister as creator and enabler of community advanced by Poling and Miller (1985). They examine a number of 'successful' ministries in different contexts and argue that in each case the pastor has enabled community to form and has assisted this process through each aspect of ministry.⁷¹³ It is an understanding of community which has implications for theological education. They define the community which ministers should seek to form, as:

Loving community is a process of interaction within a historical and socio-political context characterised by: - shared patterns of interaction that move toward creativity - shared social structures that move toward

⁷¹¹ See Harris, 1968: 85

⁷¹² See also Messer, 1989, 155ff for a development of the model of theological educator.

⁷¹³ "... Pastoral care occurs as people begin to care for one another and gain the courage to reach out in their care for others. Evangelism occurs as people who are strangers within the church become more hospitable to one another and begin to reach out to include those who are outside the fold. Administration occurs within the context of a governing body that discovers how to share their faith with one another. Preaching is more than throwing the Lord's Word to the listener and more than perceiving the listener's need. Preaching includes enabling a community to become aware of their own needs and joys. Preaching attends to God addressing the community through the community's understanding of itself." (Poling & Miller, 1985: 118-119)

justice - shared loyalties that move toward intimacy and shared meanings that move toward faith. (1985: 146)

There are also a number of ministerial models which are derived from work in the area of pastoral care and which were evident in the practice of ministry to varying degrees.

Fool:

The minister as the 'fool' for Christ has had some long standing in the debate about ministry. Harris suggested that its' elements of vicariousness and absurdity had much to contribute alongside Bonhoeffer's conception of 'hilaritus'.⁷¹⁴

Alastair Campbell has used the image in describing the nature of pastoral care,⁷¹⁵ drawing on the use of the clown in the work of Heije Faber,⁷¹⁶ who uses the clown to describe the role of the minister in a hospital context. All model a ministry of vulnerability and humanity.

Enabler:

One of the commonest phrases used by ministers when they described their ministry was that of being an 'enabler'. Whilst this may reflect a present popular trend, it is also illustrative of a significant understanding of the task of ministry as being essentially related to the ministry of others. Cohen (1993) argues that the most appropriate image for ministry is that of enabler. She envisages that those who enable others should do so from a perspective of self-knowledge. To enable is to encourage others to become who they are but this can only happen when those who are leading others are able to become who they are in their own being. One difficulty with Cohen's model is that she envisages that those who have such maturity are of a certain age and experience, which is not palpably evident.⁷¹⁷

⁷¹⁴ See Harris, 1968: 116.

⁷¹⁵ See Campbell, 1986:47-64.

⁷¹⁶ See Heije Faber, 1971.

⁷¹⁷ "They would have learned to remain an "I" while remaining connected, and would understand the requirement for balance (homeostasis) in such a system, as Edwin Friedman's book explains these. The new basic requirement for those once called 'clergy' would be this maturity: a person around 50 years of age or older - someone

She argues that those involved in such a ministry would be able to be themselves:

They would have no need to adopt a ministry mask; their public persona would be in comfortable equation with their real - becoming - person. Being 'theologically articulate' would be defined as knowing how to translate theological concepts into living words, an ongoing incarnation. (1993 :40)

President:

We conclude by examining a model based on a social trinitarian theology of ministry. Robin Greenwood, after having established the importance of an eschatological social trinitarian theology for church and ministry, advanced his model of the priest as president. The model is rooted in the eucharistic role of the priest in the community, as he describes the one who presides in terms of "discernment,⁷¹⁸ blessing⁷¹⁹ and witnessing,⁷²⁰ all of which centre the priest as a member of the eucharistic community. Greenwood rejects the criticism that this model accentuates a clergy-laity divide:

This concept of president, far from negating the 'place' of priests in a local church that takes the ministries of the laity seriously, will be found also to release, enrich and interpret the role of the laity more truly...At the level of attitude as well as of theology, it is vital for clergy to reject the inherited burden of clericalism, in particular, the collusion between priest and people, that the clergy because of their ordination are automatically more attuned to the life of God. There is no difference between clergy and laity in the quality of their Christian authority.(1995: 146)

Yet in practice there is little that his model offers to enable a truly relational dynamic in terms of his vision of either the Church or her ministry. Within a Scottish Reformed context, in particular, the notion of presidency would have particular difficulty for some because of the eucharistic overtones. Nevertheless in a later work Greenwood recognised that this model had limitations, not least

who has worked through mid-life and other life and faith crises with a resultant understanding of their many selves - and some visible, conscious and continuing integrating of these." (Cohen, 1993: 39)

⁷¹⁸ See Greenwood, 1995: 157-168.

⁷¹⁹ See Greenwood, 1995: 168-176.

⁷²⁰ See Greenwood, 1995: 177- 179.

the orientation towards management theories of the church and ministry.⁷²¹

Presidency is not the ideal term for carrying the full weight of what is meant by being a parish priest today - its history and overtones may make it completely impossible for some. Offer it... as part of the journey towards a new model of Church.(1996: 80)

There are many other images which are appropriate for a more relational conception of ministry. Amongst them are Nouwen's wounded healer; Messer's servant leader, political mystic and enslaved liberator;⁷²² the artist in the work of Frank Wright;⁷²³ Mursell's 'watchman',⁷²⁴ the minister as witness;⁷²⁵ overseer;⁷²⁶ the middle -man;⁷²⁷ and the pathfinder.⁷²⁸ We now turn to consider one model which incorporates some of the models we have noted above but which goes further in developing an understanding of the minister as human person as essential for the identity of the ordained ministry as a whole and the relational nature of the Church.

⁷²¹ See Greenwood, 1996: 92ff.

⁷²² See Messer, 1989: 106-112 for his description of the minister as servant leader, and 1989: 178-189 for the model of political mystic and enslaved liberator.

⁷²³ "the artist always points to a reality beyond himself, and in this case, the mystery of God... the true artist will only make a statement, demonstrate, portray; he will not manipulate or persuade." (Wright, 1980:9)

"The pastors task.. will not be to lead the group gently but firmly in the direction of greater self-disclosure, more honesty, a rich transparency. He will do it most frequently by his own self-disclosure, many disclaimers to infallibility, several attempts to display what is meant by being truly human." (Wright, 1980: 40)

⁷²⁴ "the watchman embodies the doubts and hopes, but above all the experience of his or her people; he also looks for signs of the coming dawn, and keeps watch, interceding before God for the community of which he is a part... Action in Christian ministry, or anywhere else, is not more important than presence. Presence alone - the attentive, costly presence of the one who watches - gives action purpose and meaning.. Priesthood, however else it is defined, has to do with loving identification with Christ as he is incarnated in people: being present with them.. being present for them, without recourse to glib answers or even to instant action." (Mursell, 1989: 17-18).

⁷²⁵ "the parish priest, is called to witness generally in two ways. First, the local church has given him the time, experience and privilege of relating to the wider Church (ecumenically) the insights and needs of the local Church... Second, the priest is required personally to be the representative of all the other members of the local church within which he presides to the wider community." (Greenwood, 1995: 177)

See also Robb, 1993.

⁷²⁶ See Moody, 1992.

⁷²⁷ See Finney, 1989.

⁷²⁸ "The pathfinder is committed to establishing the identity of the church by willing the Christian story and interpreting it for the community of faith... the pathfinder leads the people in worship... pathfinding leadership calls for the use of theological imagination." (Bunting, 1993: 22-23)

SECTION D:
Chapter Two: C

Relational Models for Ministerial Practice.
The Minister as Human and as Friend.

Minister as Human and as Friend:

Faced with the uncertainty pertaining to the role of the minister many models for understanding that ministry have been proposed. In this chapter we shall examine the nature of the minister as a human symbol and as a representative figure. There is an intimate connection between what is indicated here and the research findings on the minister's self-understanding within the Church of Scotland. That research has highlighted the stress upon the relational dimension within ministry. Ministers have felt most fulfilled in working in tasks which have been pastoral in nature; they have given a high priority of their time to the developing and nurturing of relationships; there has been a stress on the importance of minister-congregation- community relations. In what we have argued with regard to the minister's own self identity the close relationship between self-care and identity has been articulated suggesting that where there is a failure to care appropriately for the self that identity suffers and fragments. In what follows here, therefore there will be an attempt to root a development of a model of relational ministry with what has been described above on about the centrality of relationship, both for the minister's own personal and occupational development, and this will be concluded in the offering of a model of the minister as friend.

Tom Leary writing from a pastoral care context has suggested that faced with the uncertainty of their role within society and even within the Church itself that ministers are tempted to try to define their role ever more tightly. He reflects however that "the uncertainty of his role may well be the vital ingredient in good pastoral care." (1984:3) The minister through his/her own humanity can become a symbol of God's relationship with humanity. Leary links this to a theology of ministry which posits the ministerial task as being one which humanises society and keeps humanity human. This creates a sense of freedom for a minister:

The minister who understands this can become a person who is free to love and to be loved, one who can give himself generously to others because he is sufficiently aware of himself and his relationship as a 'new man in Christ'. (1984:3)

What makes him or her different from, rather than better than, other Christians is the fact that the minister is paid to have this freedom:

... the clergyman in the parochial ministry is a man paid to be free to pay attention to being, living and loving: paid to be free to concern himself as a Christian with the needs of men and women wherever they are... (Leary, 1984:3)

The result is to prevent, ministers seeking after the improbable perfect stereotypical image of the good pastor because the minister accepts his/her own humanity and personality. The role model becomes the individual self striving to live in the face of its vocation and ordination:

No longer does he need to compete with the secular models of anxious busyness. He no longer needs to fill his diary with countless appointments as a way of dealing with his guilt and his loss of role. Instead he accepts the possibility of change and growth and the reality of sin and failure.... The clergyman through self-analysis becomes aware of his own projections and also when he is the receiver of the projection of others. One projection is for the clergyman to be utterly dependable..(1984:4)

Yet talk of the minister as human symbol or as a model for humanity can be perceived as dangerous, and was certainly something resisted by many within the present research sample. Whilst arguing against an overt and empty professionalised understanding of ministry Alastair Campbell writes:

The demand to be a living symbol elevates the individual to an unrealistic, and often intolerable 'heroic' level. The weakness and evident humanity of the practitioner cannot be admitted for fear of betraying the ideal. The result is often a great cost to the personal integrity, family life, and emotional health of the representative person who attempts to meet every expectation and a demoting of the pastoral role of 'ordinary people.' The clergy often feel denied the possibility of anger, sexual desire, and times of unbelief. Though offering relief and reassurance to sinners, they cannot permit themselves to be open of that number without excessive guilt. The symbolic role has virtually engulfed the person. (1985:31-32)

There is little sense in which one can disagree with Campbell. Yet his image of a representative person is representative of a false humanity, a persona, a masked identity. To be truly representational the minister has to be open to the sharing of the fullness of her being, vulnerability and strength, knowledge and ignorance. The essence of the minister's life, of every human life, is a sense of being. The minister has to "build on his human vocation, and whatever is involved in being a human is also involved in being a priest." (Dalby, 1974:48)

To be a priest, to be a minister is to seek to move towards the wholeness of being human:

The priest must also recognise his basic human needs, his need to express his sexuality and his aggression, his desire to be loved and his ambition... (Dalby, 1974: 49)

The minister needs to recognise that their ministry is rooted within their humanity especially with the diminution in role and status within the Church and society. In this regard ministry has the potential to be more Christ-like, to evidence an ability and desire to relate and be empathetic to people. This demands a free and enabling, available and related personality and not one hide-bound by image and conformity to expectation. Such a demand demands a change in the way in which ministers both understand themselves and perhaps more cogently the way in which they are expected to fulfil particular role criteria and congregational expectations, which on the evidence of the present research are clearly there.

From a different perspective again, Eric James (1962) in reflecting on the contemporary nature of ministry describes the process of marginalisation which the minister endures. He urges a rediscovery of the humanity of priesthood through an examination of the humanity of Christ from where all priesthood comes. "Jesus would not have been God if He had not been truly man." (1962: 20). He further comments that:

The fear of a truly human priesthood is greatly to blame for the development of a priesthood which is not truly human... The French talk of the priesthood as the 'third sex'. (1962:20)

The development of a model of ministry based on the humanity of the individual in ministry is also advanced to some extent in the work of Wesley Carr (1989). Carr is sharply critical of an uninformed emphasis of much incarnational theology as based on a deficient grasp of that doctrine. He argues that we have to recognise the motives and mixtures of feelings within ourselves when engaged in pastoral ministry and to accept them for what they are⁷²⁹ He suggests that Christ is a model for personal and role integration in ministry, and does so by emphasising the importance of role:

⁷²⁹

See Carr, 1989: 87.

He acknowledged and managed the difference between his person(who he was) and the various roles he was assigned (what people wished him to be.). Similarly, then, on this model ministers are not to strive to be good people who seek to help their neighbours. That may be a pleasant self-image, but it is not useful...In this sense the public minister is not unlike the Messiah.. products of traditional Jewish expectation. (1989: 88)

Carr goes on to suggest that role is therefore central and more important than 'person' in a pastoral encounter.⁷³⁰ In this he goes too far, for as we have argued throughout this study, the two cannot ultimately be separated in the context of ministerial practice. He is somewhat disparaging in his contention that:

When loss of role is mentioned, it usually means that pastors have slipped from a self-awareness of their role and of people's expectations of it into a person-based ministry. This inevitably exhausts itself (1989:95)

Carr advances an understanding of priestly role which goes beyond the humanity of the holder of such an office:

It may even, therefore, be that the pastor's role should be sustained as qualitatively different from that of the laity... Those who remain faithful to the role of minister are crucified. Persons merely die. The difference is critical, if the minister is not to delude himself and others.(1989: 97)

Greenwood (1995) counters such critiques by emphasising that for the health of the Church it is necessary that clergy are clear in their own identity and that that identity essentially can only come from their humanity in relation to God and others.⁷³¹ The evidence of the present study is in general accord with this stance and suggests that those who are experiencing particular difficulty are those who move beyond the traditional conception of ministerial role and are more open and thereby vulnerable to the lack of identity which that movement can create.

⁷³⁰

See Carr, 1989: 88.

⁷³¹

"A trinitarian ontology implies that clergy will be people, who for the sake of the health of the church, themselves model a tension between putting down deep roots of identity, through study, prayer and self-knowledge, and relating to God, their colleagues, family and the wider Church and world. In a co-responsible Church, in which *koinonia* is recognised as communion.... there is no room for presiding clergy who are, already by their training conditioned to be stressed, to work in isolation because of structures of time, or to have no desire or space to focus their ministry on knowing God."(Greenwood,1995: 184)

What is to be the nature of such a model of the minister as human?

The idea of the minister as representative is nothing new. Jenkins in his work *The Gift of Ministry* presented the minister as 'representative man'. Yet this is entirely a functional understanding of the minister. It fails to touch the being of the person fulfilling a representational role. The minister is not to model humanity for himself alone but to enable others to be human themselves. Such modelling is neither purely activistic or non-activistic.⁷³² There is a sense in which the more that a minister respects his own humanity the more able he will be to respect that of others. The need for such respect has been self-evident in what has preceded. In what is offered here the reality of ministerial practice has not been lost. Inevitably there will be degrees to which some of what is suggested will be impossible to perceive, some will challenge, some will offer hope for a realistic and authentic ministry. A theology of the human in ordained ministry may include some of the following:-

Realism:

The minister is expected to be all things to all people. He or she already fulfils a representational and symbolic function within the church and wider community. The ministers who have taken part in this research have witnessed to the crippling impossibilities of such demands.⁷³³ It is the unrealistic nature of that model which is here being challenged.⁷³⁴ The moral pressure, the emphasis on strength and health, on competence and constant availability, on success and spiritual ability are all overly burdensome. The minister needs to die to these expectations in order to become more human and real,⁷³⁵ to become more

⁷³² "Monica Furlong concludes that 'the clergyman's role is to decrease his activity, to live much more in a state of being than in a state of doing. I don't underestimate just how difficult this is to practice; I only want to say that to this one layman the clergy who help and impress most are those who live in a state that is neither laziness nor hyper-activity.'" (Harris, 1968:24)

⁷³³ "The ordained also have a symbolic or representative role. The ordained may mediate God's reality to the Church and to society in a variety of ways... They hold on behalf of others a representation of what others seek to be, and also hold before people the task of the Church." (ACCM, 1990:43)

⁷³⁴ "Our ministry is not super-spiritual, in which we stand aloof from human needs... We are called to be fully human." (Lecch, 1988: 6)

⁷³⁵ "churches do not need pastors who pretend to be perfect. Rather they need pastors

authentically the person called by God into ministry. This in part involves a realistic response to the demands and expectations of others, something which those surveyed found consistently hard to do.

Success and Failure:

There is a persistently crippling demand on ministers to be successful and they are frequently evaluated by indeterminate criteria in this regard.⁷³⁶ Indeed it was one of the constant pressures which ministers alluded to in interview, exacerbated by the lack of any distinct parameters by which they were able to judge whether they had succeeded and by the never-ending scope of ministry. The sense of competition with colleagues was also noted above as a source of strain for ministers who struggled to live up to the expectations and demands to be successful from many quarters, not least from an inherited and internal concept of what they felt they should be doing in order to be more effective as parish ministers. An authentically human model accepts the nature of failure and incorporates it into healthy living. Yet there has to be an acceptance that there is "a kind of spiritual masochism which makes ministers wallow quite unnecessarily in failure." (Harris, 1968: 122).⁷³⁷ Related to this inability to balance the demands of success and failure is what frequently appears to be a false and self-denying understanding of humility within ministry.

Humility

Roberta Bondi (1987) illustrates the importance of the concept of humility for the early Church mothers and fathers in the Desert tradition. She is aware that this "world transforming attitude of the heart" (1987: 42) has undergone a

⁷³⁶ who are seen to be striving to be men of God: men who constantly seek to live out their lives in his presence... no need for pastors to feel that they must be seen as omniscient." (Beasley Murray, 1989: 60) See also Harris, 1968: 120ff.

⁷³⁷ "Another crippling requirement which prevents the minister from hearing and embodying the Gospel of resurrection is the requirement that he should be 'successful'. Such a requirement begs the question of where the success in the ministry lies." (Harris, 1968: 120)

"the proper role of the Christian minister as a person who witnesses to the importance of being rather than doing. This witness is only possible for the minister who has learned to evaluate failure positively in terms of Calvary and Easter." (Harris, 1968: 121)

change in understanding in the modern context. Humility is often presented as a loss of self-esteem and a negative attribute for humanity, as recognising and accepting an inferior position in the world, especially for women. Yet Bondi argues:

Humility has nothing to do with low self-image... God's love for us and the presence of God's image in each of us means that we are to love ourselves and value ourselves as well as others... Humility in the ancient texts nearly always has to do with relationships. (1987: 44)

In tracing the development of humility in the early Church Bondi shows that humility was perceived as an art, something which did not come automatically but had to be learnt through growth, conversion and prayer. It involved the replacement of a false understanding of the self with one which was more open to others and thereby enabled the humble person to communicate more of God to others. It is a concept rich with relevance for a holistic understanding of the human self in ministry. Bondi writes:

Beginners in the desert had to learn to be humble, that is, to abandon the heroic image of the self and learn to believe that all human beings, themselves, included, were weak and vulnerable... Part of the process of giving up the heroic was learning to let go of the feeling that, unless one's actions could be totally free of self-interest, there was no point in doing them because they would be tainted... For humility has no self-image to maintain. It does not, out of embarrassment, hide its sins from itself or others. (1987: 48-51)

The humble life was authentic humanity and symbolised the full humanity which was possible only through relationship with God the Trinity and in communion with others. There is no individualistic subservient passivity involved in this humility but rather a rigorous relatedness to others in the world.⁷³⁸ Its contribution to a model of the human in ministry will be that it may assist in encouraging practitioners to let go of the desire and compulsion to be good, successful and omni-competent in the eyes of others.⁷³⁹ Such a letting go will not be easy for those who are already losing a great deal of what has

⁷³⁸ "Humility as the early monastics describe it has nothing to do with passivity, nor anything to do with deliberately cultivating a poor self-image. Being a doormat is not being humble, nor is giving up the self in order to serve the needs, desires and whims of another person who is not God. Humility is not snivelling, nor is it daydreaming gentle thoughts while the world's violence goes on around it.. Humility is difficult." (Bondi, 1987: 54)

⁷³⁹ Although presenting a more traditional approach to the model of humility, see also Rahner's work on Ignatius' meditations on humility (1973: 194-207).

contributed to their occupational identity. Yet paradoxically in order to gain a greater sense of that identity as human and as ministers the possession false desires and objectives needs to be resisted. Part of the realism of humility in the early Church monastic tradition "is its conviction that every one of us, being human, is prone to sin." (1987: 55)

Solitariness:

An authentic model of humanity in ministry also requires the space between and within an individual to enable that person to grow, and yet which prevents a compulsive, continuous togetherness. The stress and emphasis on relaxation and time for family within ministry has been underlined above as too has the importance of the spiritual dimension for the individual minister. But there are times when it is necessary simply to be, to be oneself:

Possibly the Church concentrates too exclusively on the community, the fellowship, the togetherness of Christians.. There is abundant evidence that aloneness can provide rich soil in which the vision of God may flourish. (Wright, 1980:41)

Such solitariness is achieved through a posture of attention to God and to others.⁷⁴⁰ This attention is a sharing in the Trinity and through that in community with others, and is nourished by, what Leech terms, an inner core of silence.⁷⁴¹ Nouwen also agrees that loneliness and isolation are significant concerns for the ministry today, suggesting that far from being avoided they are to be celebrated. They are wounds which are particularly felt by the minister:

The wound of loneliness in the life of the minister hurts all the more, since he not only shares in the human condition of isolation, but also finds that his professional impact on others is diminishing.. he finds himself standing on the edges of events and only reluctantly admitted to the spot where the decisions are made.(1972: 85)

Yet Nouwen suggests that the minister who understands the wound of his

⁷⁴⁰ "Pastoral ministry has to begin at the level of watching and listening to the hidden voices of the streets." (Leech, 1987: 1). See also Cockerell and his use of Weil's concept of attention. (1989: 32ff). See also Nouwen's emphasis on hospitality as attention. (1972: 89)

⁷⁴¹ "At the heart of priestly identity is the inner identification with Christ's sacrifice. In this sacramental priesthood is no more than a symbolic concentration of what is true for every Christian: we all bear in our bodies the marks of the Lord Jesus, we are all icons of Christ... priesthood is not a function: it is an identity, a solidarity with Christ crucified and risen." (Leech, 1987: 10)

loneliness can turn it into a source of healing for others in the community. To do so involves being open with people not in some form of 'spiritual exhibitionism' but in a sharing of the humanity of the minister. It is through this that the minister can come to terms with his own loneliness and is able to more effectively minister to another,⁷⁴² in Nouwen's terms to offer hospitality by giving people space to be themselves:

The paradox indeed is that hospitality asks for the creation of an empty space where the guest can find his own soul... A minister is not a doctor whose primary task is to take away pain. Rather he deepens the pain to a level where it can be shared.Perhaps the main task of the minister is to prevent people from suffering for the wrong reasons.. false supposition .. that there should be no fear or loneliness, no confusion or doubt.. Therefore ministry is a very confronting service. It does not allow people to live with illusions of immortality or wholeness... No minister can save anyone. He can only offer himself as a guide to fearful people... Through this common search, hospitality becomes community. (Nouwen, 1972: 93)

Human Kenosis:

Much has been written about the kenotic within the divine.⁷⁴³ There is also a degree to which a theology of ministry emphasising the humanity of the minister, should also emphasise kenosis. Nouwen describes the need for those involved in ministry to engage in a "'kenotic' myself-encounter." (1978: 19) Maggie Ross develops this further in her theology of priesthood and ministry in the context of an understanding of the kenosis of God.⁷⁴⁴ For Ross, to mirror God necessitates acceptance of our own woundedness and the need for kenotic recognition within ministry. In a sharp critique of the practice of priesthood in the Church she argues that it fails in its institutional, bureaucratic manifestation to evidence the self-emptying of God.⁷⁴⁵ She writes, in terms which would be familiar to many involved in the present study, that:

The ministers, too are subject to wishful thinking; at the end of five

⁷⁴² "Paradoxically, by withdrawing into ourselves, not out of self-pity but out of humility, we create the space for another to be himself and to come to us on his own terms." (Nouwen, 1972: 91)

⁷⁴³ See also Pryor, 1986:22.

⁷⁴⁴ "The heart of Christianity is the self-emptying, kenotic humility of God expressed in Jesus the Christ.. God is willingly wounded in the mystery of divine kenosis.. Even God has to let go of God's ultimate idea of God in the divine kenosis, and kenosis is the wisdom of God." (Ross, undated: xvi)

⁷⁴⁵ See Ross, undated: 5.

years they feel burned. They have spent all their energies supporting the illusion of their omnipotence, of their own nonbeing; they have tried to meet the congregation's unspoken and unrealistic expectations that they be administrator, finance expert, fund-raiser, labor mediator, liturgist, counselor, and spiritual midwife. Both sides, by supporting illusion, have denied the possibility of relationship in the glory of creature-likeness, transfigured by the flow of God's loving mercy. (undated: 13)

This kenosis is a response to the nature of God. It encourages the individual to empty themselves of all that prevents real humanity and true relatedness to others and God.⁷⁴⁶ Ross also introduces the Syrian ideal of 'ihidayutha' which is the focus of the whole creation co-inherited with the single movement of love that is God. She argues that this term is more appropriate than many of the concepts of wholeness and integration which are prevalent in the West, subsuming as it does integrity, vulnerability, wholeness and solitariness. It images a unity and relatedness between peoples, the creation and within God.⁷⁴⁷ Indeed it is a potentially valuable concept because much discussion on integration in the ministerial life is essentially positivistic, assuming that wholeness is necessarily achievable or even desirable, factors which Ross disputes and which would seem to be in closer accord with the post-modern psychological understanding of the self and individual identity.⁷⁴⁸ Perhaps all that ministry can model is humanity living with the breach in relatedness, a partial, imperfect, kenotic wholeness.

In his study on the self Moseley argues that kenosis is central to becoming a self in relation to others.⁷⁴⁹ He recognises the paradox which lies at the heart of all human selfhood modelled on the Trinity, arguing that in order to be fully human the minister (as all) has to empty herself.⁷⁵⁰ Moseley seeks to advance a kenotic spirituality and a kenotic emancipatory praxis which realises that the individual

⁷⁴⁶ See Ross, undated: 116ff.

⁷⁴⁷ See Ross, undated: 142-143.

⁷⁴⁸ See Ross, 14ff.

⁷⁴⁹ See Moseley, 1991: 107-119.

⁷⁵⁰ Quoting John Macquarrie, Moseley writes: "This is the paradox of personal existence, that emptying and fulfilling, kenosis and plerosis are the same; and he who utterly empties himself, Jesus Christ, is precisely the one who permits us to glimpse that utter fullness that we call divine. It is only in the light of the human self-emptying of Jesus Christ that we can venture to speak of a self-emptying of the eternal Logos as a clue to the meaning of incarnation." (1991: 109)

has to be entirely present to him/her self:

To be entirely present to oneself is to empty oneself of every claim to selfhood. It is recognise that I am not what I ought to be, namely, to live as a person who is being formed in the likeness of Christ. In a word, it is to acknowledge my sinfulness. Only then is genuine transformation possible - in the form of forgiveness.... In the kenosis of Christ, God becomes one with human pain, but this immanence is met paradoxically by God's transcendent love through which human pain is embraced and sin forgiven. (1991:118)

Ministry involves the taking of risk which is inherent in the nature of God the Trinity's relationship with humanity. Ministry is, therefore, essentially to do with our continued living out of that risk taking. It is about vulnerability, openness to threat, and there will always therefore be an element of stress, alienation and a sense of detachment.⁷⁵¹

Authenticity:

Fully relational ministry, a model of ministry which affirms the humanity of the minister, also has to be rooted in authenticity, a word whose root meaning has to do with being handmade.⁷⁵² Henri Nouwen emphasised this aspect of ministry as follows:

When the imitation of Christ does not mean to live a life like Christ, but to live your life as authentically as Christ lived his, then there are many ways and forms in which one can be a Christian. (1972:13)

Rahner also pointed out that even in language which emphasises the imitation of Christ that such an imitation is not of the nature and moral virtues of Christ but is rather "an imitation of the acceptance of human existence. Man as person is precisely the one who has to deal with his own nature." (1973: 78). Richard Neuhaus (1982) also expresses concern at the lack of authenticity in ministerial practice. Examining many of the preachers around him, he warns against too strong an aping of what he calls the 'pulpit personality' and encourages young ministers to discover their own pulpit personality, which is not just a matter of

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See Templeton, 1993: 43ff and John V Taylor's description of the Holy Spirit as the kenotic risk taker in Taylor, 1972:117ff. Also W.H. Vanstone (1977:57ff) speaks of the risk of the Trinity in and through loving humanity.

⁷⁵²

See Lutz, 1990: 6.

being your self, but being your authentic self.⁷⁵³ Ministers are called to be authentic in their relationships with people, and also in their relationships with themselves, to come out from behind the mask of the persona and be fully themselves, something which clearly many of those interviewed desired greatly.⁷⁵⁴

Autonomy:

A related concept is the understanding of autonomy as advanced by James Harris (1977). Ministers who are human are not continually seeking to affirm their own identity in opposition to others but rather to come to that identity by being in relation with others. This is not achieved by a false humility, but through an appropriate autonomy of the self:

Autonomy has to do with people's inner ability to govern themselves....The concept of autonomy.. does not mean noisy self-assertion, adolescent rebellion against authority, or rugged lonerism... For Christians, obedience to God does not mean the surrender of self-hood, but a willing commitment of energy, talent and reason to the purposes of Christ. Refusal to value one's self on whatever grounds, is false virtue, and may in fact arise out of anxiety as a trick we play in order to force ourselves to abandon the quest for wholeness. In Jesus' parable of the talents, the poor servant is the one who fails to take initiative, to assert his own judgement, and to use what had been given him to advantage. (1977: 57)

Autonomous relationships are required for such autonomy to take place and to prevent it from becoming overbearing. In Harris's analysis autonomy necessitates inner self-direction within the community. It also requires self-acceptance, a feeling of essentiality in life and ministry, and self-knowledge. In all this the minister holds in tension his own needs and those of the community but in so doing becomes autonomous in relation to others and his self.⁷⁵⁵

⁷⁵³ "the question is not whether we have a public self as distinct from a private self, but whether we are the authors of our public selves or are plagiarists." (Neubaus, 1982:169)

⁷⁵⁴ "it is important that pastors realise that they can render their people no better service than to be truly genuine." (Beasley-Murray, 1989: 59-60)

⁷⁵⁵ This is more fully developed in Harris, 1977: 130ff.

Integrity:

Related to authenticity and autonomy is the need for integrity. Glenn E Ludwig, an American pastor, describes the terror for the preacher of Saturday nights with a blank piece of paper or screen and suggests that whilst time management is important and professional standards are inescapable, the issue of both practice and crisis in ministry, of what he terms the crisis of identity and purpose, is much deeper - it is an issue of personal integrity. After describing the Latin root meaning of integrity as 'anything complete in itself; entity; whole.', Ludwig writes:

Used in scripture integrity is a state or quality of being complete or well adjusted. It implies sincerity of heart and motive, singleness of purpose, genuineness, truthfulness and uprightness... The Psalmist makes much of 'walking in my integrity' (Ps 26:11) (1990: 22)

Part of the task of ministry is to seek this integrity for oneself and also to enable others to move to such wholeness.⁷⁵⁶ Concepts of wholeness and relationship are closely connected. Irvine (1997) arguing that depth relationship is essential for the avoidance of stress in ministry offers a model of integration to enable wholeness to take place, indeed the tension of 'integration'⁷⁵⁷ is a common theme in his work. Such integration leads to the growth of wholeness and Irvine argues is essential for dealing with stress,⁷⁵⁸ and identity in ministry.⁷⁵⁹ It is achieved through various means, such as spiritual formation. Yet Irvine recognises the paradoxical elements within such a journey of integration as well as the tensions.⁷⁶⁰ Resolution and acceptance of such paradox is the task of integration.

There is a need to integrate and unify these opposites that exist in life... The journey towards wholeness begins with identifying and resolving these differences. (1997: 150)

There is much of merit in Irvine's analysis both of the situation of ministry and his emphasis on integration. Yet, as has been noted above, is not part of ministry and modelling humanity, the capacity to live with tension and paradox, with the

⁷⁵⁶ See Ludwig, 1990:22.

⁷⁵⁷ See Irvine, 1997:11

⁷⁵⁸ See Irvine, 1997:13.

⁷⁵⁹ See Irvine, 1997:145.

split in selfhood rather than to continually seek integration of the divided self and identity? Perhaps this is where resolution lies - in the acceptance of a kenotic, wounded human self? Or is this itself a denial of the need for integration and an acceptance of a fragmented identity? Wholeness is itself paradoxical and involves living with tension and dis-ease. There is both a sense of absence and presence within it. Irvine seeks to integrate the exteriority and interiority which forms our identity⁷⁶¹ and certainly anyone who is overly controlled by one or the other is liable to exist within a false identity. Whilst we realise our personhood and identity in social relationship, as noted above, that identity for the Christian is also realised in relationship with the divine. It is a gift at one and the same time internal and external to our self. If it is to mirror the image of the God who grants it, it is therefore an identity which is fractured, lacking integration, but seeking the wholeness which comes through relationships with others, achieved by kenotic self-emptying.

Irvine, arguably presents too positive a model of integration especially with regard to the spiritual, where he is in danger of offering a somewhat dualistic understanding of the spiritual.⁷⁶² As our earlier discussion indicated to split the functional and spiritual is erroneous. The paradox has to be accepted and lived through. Spirituality is not about internalisation but rather it is incarnational. It is about the kenotic emptying of the inner self. Irvine suggests that:

The need is not for more activity, even spiritual activity, but rather the realignments of existing action to allow space for the spiritual. The clamour of activism in the outer physical world, prompted by the clutter of unresolved issues in the inner world, prevents the development and nurture of the spiritual which must transcend both worlds. (1997: 153)

Such sentiments reflect much of what was communicated during this study and are at the heart of the despair ministers express about not having time for their personal devotional life. Yet the attitudes display a particular view of spirituality and of nurturing and developing spiritual integrity. An equally valid perspective would be the celebration of the spiritual in the activity, the busyness, the noise. A spirituality of action is not the opposite of but involves a

⁷⁶⁰ See Irvine, 1997: 146.

⁷⁶¹ See Irvine, 1997: 151.

spirituality of contemplation. The creation of what du Hueck Doherty(1975) terms a 'poustina' can be achieved in the 'rampant activism' of ministry. Encounter with the divine is not limited to the moments of the reflective.⁷⁶³

The Minister and the Church System:

Another approach to the model of the minister as human symbol is evident in the work of Mansell Pattison (1977). Using a system theory approach, Pattison argues that the pastor is essentially the shepherd of the church system, integrating his being and doing in this shepherding task.⁷⁶⁴ He suggests that the human person is at various levels symbolic:

I see the church as a symbolic system in which the person of pastor is the living symbol of that system.... This symbolic role is a two-edged sword. On the positive side, it affords the pastor a fulcrum upon which to gain leverage to change people and systems. On the negative side, it can evoke distorted emotional responses from parishioners who may hold unrealistic expectations, hopes, and fantasies about the pastor; indeed it may even evoke in the pastor unrealistic self-perceptions.... I speak of realistic images ... who we are is reciprocal to what we do. It is important that the pastor neither deprecate the symbolic role nor take unfair or abusive advantage of it. (1977: 56)

According to system theory all systems need leadership and a style of leadership which requires an active, unique contribution.⁷⁶⁵ Intrinsic to this leadership is a symbolising function:

Every living system has an identity which is expressed through shared values and goals.. The pastor, by virtue of the pastoral office itself, is a major symbol of the church system.. The minister's very presence carries with it an implicit message. the pastor is a systemic reminder of what the system is... The pastor does not *tell* the system what its identity is. The pastor does not *create* definitions for the system. Rather the pastor consistently *recalls* for the system what the system has created. (1977: 63)

The pastor has an important role in such a system. He is a risk-taker, a modeller, an intentional organiser, but the symbolic integrates all these:

⁷⁶² See Irvine, 1997: 152.

⁷⁶³ "Creating the space for the encounter and intimacy with the Divine is a movement away from the rampant activism so prevalent in life and growing towards what Brunner describes.. as 'being', as men(people) who lived from the love of Christ and in His love." (Irvine, 1997: 155)

⁷⁶⁴ See Pattison, 1977: 54.

The pastor is not a model but a symbol. This understanding of the symbolising functions enables the being function. It frees the pastor to be a person. One need not try to hide one's imperfections. One need not fear making mistakes. One need not attempt to come up with perfect answers all the time. One need not be able to solve every problem.... The pastor is not, cannot, and does not strive to be perfect, nor to set a goal of perfection for others, but rather sets a standard of honest integrity. Pastors strive simply to be themselves.(1997: 64)

This freedom enables full humanity to be expressed in ministry without a sense of self-betrayal.⁷⁶⁶ It reflects all that we have noted above about the need and ability for the individual minister to strive and struggle become and be a human symbol, through the celebration of authentic human living in their own person and through their relationships with others.

The Minister as Human Friend.

Having underlined the aspects of a model of ministry which emphasises the humanity of the minister we turn to offer now one model which develops some of these themes. The importance of relationship has been noted throughout this chapter, work as a whole and elsewhere.⁷⁶⁷ We now turn to offer a model of the minister as friend which seeks to draw some of these themes together with the data contained in the empirical study.

For Dalby priesthood is essentially relational. The priest has to be concerned about relationships:

The old idea that he should have no close friends within the parish is wise only in so far that it emphasises that he should not align himself with any particular group as against another; if pressed, it is an implicit denial of the priest's humanity, and quite unscriptural in that Jesus himself had particular friends.(1974: 48)

Friendship is a key concept in the New Testament. There are a number of

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Pattison, 1977:63.

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"Should pastors escape to times and places where they can indulge themselves and not act like a pastor? That could be self-betrayal. What I discovered through search and effort is a new freedom - the freedom not to pretend, not to have to pretend. It's a real burden to pretend that I am what I am not. Deep down I know I will be discovered. Anxiety about such disclosure is hard to bear. As the pastor of the church, the shepherd of the system, you must give up the pretence of being what you are not, but in so doing you will discover the freedom to be what you are."(Pattison, 1997: 83)

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Most fully in Irvine, 1997: 89ff.

biblical passages involving the idea of friendship,⁷⁶⁸ but chiefly John 15:13-16a:-

My commandment is this: love one another just as I love you. The greatest love a person can have for his friends is to give his life for them. And you are my friends if you do what I command you. I do not call you servants any longer, because a servant does not know what his master is doing. Instead I call you friends because I have told you everything I have heard from my Father. You did not choose me, I chose you..

Barrett indicates of this text that:

it is clear that the status of friend is not one which precludes obedient service; this is rather demanded. there is no essential difference between being Christ's φίλος and abiding in his ἀγάπη.(1978:477)

John Marsh would seem to consolidate this view and his comments are useful for a model of friendship for ministry:

'the servant does not know what his master is doing.'⁷⁶⁹ By the reversal of roles which Jesus has assumed at the Supper, he showed that this was not to be his relationship with the disciples. Rather that he has come to where they are and obliterated the distinction between master and slave. So he can be nothing other than their 'friend', one who naturally confides his hopes and purposes to those he loves. (1968:526)

There is a particular biblical emphasis upon the model of friendship. In the words of John Macmurray:

The world revolution of the Christians came when Jesus discovered the true centre of human life. 'Not servants but friends' is the proclamation of the revolution. The key word of the Christian gospel is not service but friendship. Of late, I believe, we have been thinking too much in terms of service - service of God and of the world. There is nothing distinctively Christian about that..(quoted in Wilson, 1988: 142)

There is evident importance in the fact that scripture uses friendship as a model for the intimate relationship between God and human beings.⁷⁶⁹ Intrinsic to our human search for being is the sense of belonging. Belonging to a community and belonging to another. Policion writes that for her belonging means "longing to be, longing to be a friend, longing to have a friend." (1979: 83) Human

⁷⁶⁸ Note especially Mark 5:19. In the midst of incidents involving the Marcan "secret" Christ encourages the man he has healed to go and tell his friends what has happened - not to his family or to the Temple and also 3 John 14.

⁷⁶⁹ See Wilson, 1988: 143ff.

fulfilment, therefore, is not achieved in the performance of duties or in the filling of particular roles, but rather comes through being related to another or to others. The need for friendship is part of everyone's life. Our personhood, created in relationship, necessitates friendship.

Yet friendship is a word which communicates mixed messages. For some, like Moltmann,⁷⁷⁰ the word has become individualised and privatised.⁷⁷¹ The Gracco Roman emphasis on the communitarian dimension of friendship seems to be lost.⁷⁷² Others such as Page have suggested that a more appropriate term is that of companion incorporating as it does a sense of dynamic and eucharistic overtones.⁷⁷³ That accepted there is a degree to which the term companion has particular connotations which are unhelpful in the modern milieu. Further there is a possibility of reclaiming the word 'friend', rich as it is in scriptural grounding and centring it within community.

Within a pastoral care context Alastair Campbell has written of friendship as a potential model for the pastor, emphasising that it is essentially a personal model rather than activity:

There is no such thing as being efficient at friendship... A friend helps me to share the joy of the moment, creates treasure for my memory and joyful anticipation for my future. ... the heart of friendship is a way of being not a particular activity... Friendship is a sharing of the joy of doing nothing. (1986:93)

Such a description may assist activist ministers in emphasising the importance of their being present for people, rather than doing things all the time. There is an intimacy implied in friendship which is absent from the term companion. Indeed there are connotations of the fullness of being expressed in relationship to another. This is valid because as has been indicated earlier the minister has to offer his whole self, including his sexuality, to others in ministry. To be a friend to another, one has to be honest, open, but also vulnerable, prepared to be wounded and healed. Yet some of the ministers in interview confessed to being

⁷⁷⁰ See Moltmann, 1977:120.

⁷⁷¹ Although he does write of its benefits "In friendship we experience ourselves for what we are, respected and accepted in our own freedom." (Moltmann, 1977:115).

⁷⁷² See Deeks's discussion of this (1987:170)

⁷⁷³ "the scope of friendship in modern society is too limited to express the totality of relationships implicit within the individual connection with God." (Page, 1985: 195)

afraid of friendships, and indeed there are risks.⁷⁷⁴ Yet these risks are evident in all relationship, perhaps especially in a relationship with God. For as Polcino writes:

Friendship implies intimacy.. clergy must realise that they must accept themselves in order to have a meaningful relationship with another, even God. This acceptance depends on our concept of self..... The ability to experience a deeply personal relationship with another develops only through emotional growth. Such growth is based on self-love, the basic form of love, which makes all other loves, including friendship, possible. Only by loving ourselves can we grow to love others and the Lord. (1979: 85)

Equally there are inherent risks with the concept of friendship as a model, perhaps especially in the context of pastoral care.⁷⁷⁵ John Swinton more recently has sought to use the model of friendship within pastoral care. Writing about the creation of relationships with those who are intellectually disabled, he argues for the Christian community to become "a place of friendship," (1997:20) and to thus manifest God's love. Such friendships must be personal and voluntary for central to friendship is a dimension of mutuality,⁷⁷⁶ and the affirmation and celebration of distinctiveness.⁷⁷⁷ There is also involved in true friendship an element of sacrifice and risk taking. The nature of the love which is located in friendship is one which is essentially ex-trinsic. Wickeri describes it as centered in creation:

As human beings we all share in the goodness of creation. This is recognised in a spirituality of human relationships.... To embrace means to take into a more inclusive whole. In this sense the spirituality of human relationships is initially more concerned with attachment than with separation. (1990: 182)

A spirituality which is centered around friendship also necessitates a degree of detachment. It is a mature friendship which does not suffer the other but rather enables the other to become fully itself.⁷⁷⁸

⁷⁷⁴ "Certain fears can act as psychological blocks to friendship... fear of sexuality.. fear of anger and increased irritability.. fear of dependent relationships.. fear of intense feelings of personal inadequacy, which can make us hide our true selves and wear masks or play roles in interpersonal contact.. the fear of being vulnerable and hurt, when the intimacy of real friendship demands that we permit ourselves to be weak and vulnerable." (Polcino, 1979: 86)

⁷⁷⁵ See Wilson, 1988.

⁷⁷⁶ "Friends choose each other. Friendship is a relationship of mutuality, of giving and receiving... friendship, however, is not ultimately dependent on two people experiencing mutuality every time they meet ." (Deeks, 1987: 172)

⁷⁷⁷ See Swinton, 1997:21ff.

⁷⁷⁸ "separation is the necessary counterpart of attachment and connectedness..

Ann Loades laments the lack of writing on friendship as a theological theme.⁷⁷⁹ In her concern she suggests that friendship needs to be seen more from the perspective of love:

Perhaps friendship needs to be rethought as one of the forms of love, and of divine love at that, not an inferior version of it. Then we might think of friendship with one another as our way of relating to God in the ordinary way of things, being as Christ-like as most of us may be likely to get, in conversation and companionship from the most casual to the most committed. (1996: 1)

In such a context perceiving ministry as the fostering of true friendship and being a friend to others is given additional validity. Ministry modelled on friendship would also assist in overcoming some of the problems of some masculine dominated and hierarchical models. Woodhead (1992) argues for the need to re-affirm the centrality of two-way love in Christian teaching despite an emphasis within Christian tradition⁷⁸⁰ and the increased emphasis on terms such as 'regard' or 'respect' in place of agape or neighbour love which speak of a cool emotionally detached attitude which characterises one-way love. She argues that an example and model for such two-way love can be found in human friendship.⁷⁸¹

Writing from a Roman Catholic perspective, Andrew Greeley underlines that even in marital relationship there can be a lack of depth relationship and friendship.⁷⁸² Intrinsic to such friendship and a particular challenge for the religious professional are issues of sexuality. Greeley comments that:

The man who is incapable of giving himself in friendship is incapable of being an effective priest...He cannot be a leader of his people, unless like the Lord he is their friend. He cannot be their friend unless he gives himself over to them.(1970:44)

In conclusion therefore there is much to be gained from understanding the minister's role in essentially relational terms. In order to do so the minister's own humanity has to be emphasised and developed. A potential model for constructing such a theology may be that of human friendship. Paradoxically it

⁷⁷⁹ separation is needed for perspective and distance." (Wickeri,1990:185)

⁷⁸⁰ See also Deeks, 1987: 170ff.

⁷⁸¹ "According to the traditional analysis once love becomes two-way - most notably in friendship and erotic(including marital) love - it renounces its claim to be called 'Christian love'." (Woodhead,1992:46)

⁷⁸² See Woodhead, 1992: 47ff.

⁷⁸³ See Greeley,1970: 39. Irvine makes a similar point 1997: 134.

is perhaps in the area of friendships which ministers have expressed a particular difficulty in their ministry and relationships in general, yet it may offer a potentially revised understanding not only of the relational within ministry but also of the whole nature of ministerial identity, function and role.

SECTION D:**Chapter Three.****Conclusions.**

Introduction:

This study advanced the thesis that the ordained ministry of the Church of Scotland was facing a crisis in the particular period under study. It is suggested that following an analysis of the empirical research undertaken in this study that this premise is proven, though perhaps there is a lack of clarity as to whether the crisis is at a stage of resolution or not. The nature of this crisis, it is argued, is one which most particularly relates to a lack of any coherent understanding and therefore practice of ministerial role. It is a crisis of identity which affects and impinges upon what ministers do and who they feel they are as ordained persons. Consideration has been given to research material on burnout and role conflict and the degree to which lack of role clarity is a contributor to both has been highlighted. The changing nature of identity in a post-modern or late-modern society has affected many professional groupings but in particular those like the ordained ministry for whom the demarcation between personal and occupational identities are not clear. Indeed this work has suggested that a theological understanding of ministry rooted in the purely functional is an inappropriate foundation for the development of both a practice and theology for ministry. A balance needs to be kept, inevitably in tension, between elements of function and being within ministry, one which may be more appropriate when related to a dialogical understanding of the human self. The ministerial self, it has been argued, is under challenge and threat not least because of a lack of coherency on the precise nature of what people expect and what practitioners expect of the ministerial role. Ordained ministry is in a state of flux and those who practise it in Scotland, as elsewhere, are caught in that period of transition and change.

The role and functions of the Scottish ordained parish minister have changed considerably since the Reformation period and more especially in the last fifty years, although the degree of role security may previously have been over-emphasised. Yet despite the significant sociological changes within Scottish society and consequential changes in the ability of ministers to perform traditional functions, there is an evident lack of development in the self-understanding of ordained ministry. Ministers still emphasise the functions of worship conduct and preaching as their primary roles, although there is a not inconsiderable increase in concern as to the distinctiveness of these particular functions within the Church as a whole. In addition there is evident within this

study an increased emphasis on the devotional and sacramental dimensions of ministry and reasons have been offered as to why this may have arisen. This study has sought to trace the actual story of parish ministry as it is being practised at this time in Scotland. In so doing it has used the words and language of the practitioners in order to indicate the primary areas of concern. Inevitably in this regard much has been left unsaid and what has been said has been filtered through the words of this writer. Yet it is hoped that what has been presented has remained faithful to their ministries and their concerns. In presenting the material two main themes were selected, the vocational and relational. Whilst recognising the artificiality of such a distinction this work has chosen to concentrate upon the dimensions of ministry which focused upon relationship as reflecting one of the main foci of concern for ministers. The crisis of identity facing ordained ministry is in no small part a crisis of relationship. Ministers are unable to relate to themselves in a whole and healthy manner because of the pressures of work, expectation of others and lack of support, both locally through fraternals, presbyteries and nationally at an institutional level. Ministers are unable to relate fully to their families and spouses and also find forming relationships with colleagues and members of their congregations a source of frustration if not difficulty. Across these issues there has been an undercurrent which the latter part of this study has sought to address, namely that the practice of ministry in the Church of Scotland has been based on an inappropriate theological understanding of ministry which has been highly individualistic, competitive and antithetical to the creation of depth relationships. The outlines of a more relational, social trinitarian theology of parish ministry have been advanced as has a working model of the minister as human friend. Inevitably such a presentation has been in brief but it is hoped that it contains within it some pointers to addressing the concerns of practitioners. Whatever may be felt to be most appropriate about the strengths or weaknesses of a particular theological paradigm for ministry it has been clear throughout this study that ministers are operating with confused and conflicting theological understandings of their role. An increased awareness of what theological model(s) underpin the practice of ministry would help to focus and direct fulfilment within ministry.

A Way Forward?

To some extent the theological models with their emphasis upon the humanity of ministry and the stress on the relational draw this study to some theological ending but in another way they are merely another step towards a renewed understanding of ministry. In order to remain true to the methodology espoused at the start of this work, consideration needs to be given at this stage study to whether or not the analysis of the story of ministry detailed in this work together with the theological modelling which has been offered, relate in any way to the way in which ministry is practised by those whose story is told here and indeed whether or not the practice of that ministry can alter to an extent which values the relational, the human and a model of friendship. We shall therefore examine some of these theological and practical issues here and shall present some recommendations which will serve to develop and root the models offered above.

The analysis of the empirical data and the theological modelling which has been presented suggest the need for significant changes in many aspects of ministerial recruitment, training and practice. There is an inevitable limitation inherent within such recommendations. Financial and practical reasons, coupled with theological tradition may vitiate against too sweeping changes with regard to ordained ministry. Nevertheless it is the argument of this work that it is still possible within the constraints of parish ministry in the Church of Scotland to encourage and enable a more relational and human pattern of ministry. Some of what follows highlights areas in which change might be sought in order to foster such developments.

1.

The issue of vocation is primary for both identity formation at a personal and occupational level. There is a clear need to examine at a deeper level the vocational motivations of those who offer themselves for ministry. This study has advanced the claim that a significant number of ministers are practising a ministry which has been directly influenced and modelled on the ministry of another. This is in itself not erroneous, however, as has been argued there needs

to be at the very least some awareness of these unconscious motivations. This is particularly the case when the context of such ministries change, as they have in the last few decades, and when the theological presuppositions upon which former practice has been based are highly individualistic in nature. In addition there is a lack of clarity over what ministers, when selected, believed they are being called to do. Are they being called to 'ministry' per se or are they being called and therefore selected for a particular style, practice, type of ministerial practice? It is clear that the sense of call remains strong for most ministers, even those who choose to leave parish ministry.

The theological model which has been advanced above has noted and affirmed the centrality of the vocational within both human and ministerial development. At present when an individual feels a particular call to minister a candidate upon nomination by a presbytery attends a selection school. This 72 hour selection process contains a degree of personality and psychological testing. Yet it is clear from the present research that there is a lack of any clarity or comprehensive understanding of what precisely 'a call to ministry' means. If we accept the model offered above that ministry is a creative combination of function and being then the adequate performance of particular functions cannot be the sole criteria of acceptance for ministry. One is not arguing that the present process makes such an assessment but this work is suggesting that there is a lack of clarity as to the precise nature of ministry that an individual is applying to enter and for which they are seeking to have a call tested. There might be some value in organising pre-selection sessions during which the whole nature of ministry and vocation can be developed with those offering themselves as candidates. There might equally be some merit in those offering themselves for various ministries in the Church to be selected together, e.g., readership, diaconate, auxiliary and full-time ordained ministry. Such a comprehensive process has its dangers, not least the sense in which there may be an assumed qualitative difference between e.g., a reader and a full-time minister. But equally such a selection process may help to begin, at the start of the process of selection and training, to instil in future ministers of the Church's ministries a greater sense of inter-relationship, complementariness and reciprocity.

Related to this is the issue of psychological motivation and personality testing.

Caution has been expressed above about the use of such methodologies in testing vocation and the desire to avoid a generic 'minister' type is understandable.⁷⁸³ However, it would benefit both practitioners and the Church in general were there to be some research undertaken into the influence of personality type both on ministerial practice and effectiveness as well as continuance in ministry. Are the ministers of the Church of Scotland reflective of a narrow band of personality typology, and if so, what does this say of the selection procedures of the Church, if anything? Not unrelated to this desire for further research is the evidence presented in the returns to the questionnaire which suggests that the ministry of the Church of Scotland is perhaps beginning to recruit from a narrower range both theologically and geographically, which is a matter of concern if we are desirous of developing an ordained ministry reflective of the wider Church.

Further, given what has been described above as a more dynamic understanding of vocation and what has been discovered with regard to the sense of failure when ministerial practice faces challenge and difficulty perhaps leading to demission, greater attention needs to be given during selection, training and practice to the dynamic nature of vocation. There needs to be a recognition that the person recruited for ministry aged 21 is not likely to be the same person aged 51. Changes in ministry have to be reconciled and vocational development (in its purest sense) needs to become part of a developed process of superintendence and self-development, both of which will serve to encourage a sense of personal fulfilment and the development in practice of our human model of ministry.

There is also a sense in which one of the forgotten elements of the presbyterian tradition might serve to assist in developing both a dynamic concept of vocation and also in fostering and encouraging a greater mutuality within ministry between congregation and pastor, namely the process of call to the local congregation. It is suggested that a re-examination of the means by which a congregation seeks a new pastorate, its own self-understanding in that process, a

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See Bloom, 1971 :56.

development of a sense of covenant with a new minister might assist in a more relational approach to practice. This might be symbolically represented in the actual 'Call'. The present process where a candidate preaches as sole nominee in a charge and a 'call' is signed by the congregation needs re-examination. It has lost its Reformed theological centrality as a focus of the particularity of the divine call to an individual expressed through a community and has become merely a juridical instrument in the hands of the presbytery. A re-examination and a re-vitalisation of the 'call process' would greatly profit the start of ministry within a community.

2.

Considerable concern was expressed in the study on the nature, effectiveness and benefit of training. Throughout this study the personal characteristics and individuality of the minister has been emphasised and affirmed. The theological model which has been offered is strongly emphatic on the importance of self-development, self-knowledge and self-care. One cannot minister from anything other than one's humanity. As has become clear such a model for ministry is a great distance from where the ordained ministry finds itself at the present time. To that end and indeed as a process of self and vocational development, it is suggested that a greater stress needs to be placed, at some point in the curriculum, on the importance of personal, self and spiritual development in ministry. Indeed, the present writer would suggest that this should become the focus of training and education around which the syllabus can be moulded to fit the needs of the individual rather than, perhaps, vice-versa. Whilst there are practical difficulties associated with changes to the course for prospective ministers the need for a greater degree of integration seems self-evident. Indeed the traditional format of higher education with a didactic orientation may itself lead towards an individualistic pattern of ministerial practice. It is suggested that a more experientially based, group-oriented pattern of training and learning might benefit ministers in being able to work in collaboration with others in their future careers. Not unrelated to this should be an increased openness to utilise the non-traditional forms of ministry as locations for probationary experience. The ecumenical dimension and opportunities to work and train alongside other traditions would equally help to foster a greater degree of

collaboration and co-operation amongst clergy. But even more specifically, might the time now have arrived when the divisions between lay theological education for the readership and diaconate be removed and a greater degree of correlation between that training and that for the full-time ordained ministry be reached?

The relational models of ministry offered above will to some extent be doomed to failure if ministers are not enabled through their training to work to a much greater extent in collaboration with others. This inevitably involves a degree of risk, it encourages and demands a training patterned to fit the specific needs of the student and her personality, a greater emphasis on the development of individual vocation and spirituality, an emphasis on the sexual and the relational dynamics of ministry. The tools of conflict management and resolution, of group dynamics become not tools in a professional armoury but instinctive means of response to relational dynamics. Further, the research above together with the model of ministry offered, surely suggest that ministers cannot be trained and educated in isolation from those in whose midst they shall minister. The integration of praxis and theory requires to be at the heart of all education for ministry, not merely because to do so is fashionable but to fail to do so would be to deny the fundamental nature of the minister-congregation relationship.

In addition particular regard needs to be given to the specific training requirements of women in ministry who expressed a sense that their own particular problems were not being addressed during their training for ministry, partly because of a lack of awareness of the same.

3.

Specifically with regard to women ministers. Whilst this research field was limited there was evidence that women ministers experience particular difficulties in ministry, not least in terms of gaining their first charge and moving on. there was also an expression of tokenism described by some. Greater knowledge needs to be acquired about the ministry of ordained women within the Church of Scotland, their particular training requirements, support needs, and personal development. If the suggested model of the relational is deemed to be desirable then there are particular aspects of ministerial practice

and structure which are preventing women from being truly human within ministry. These elements cannot be ignored but have to be challenged and addressed. The systemic gender bias of the Church has to be challenged.

4.

Whilst ministers emphasised the priority of worship there was a considerable frustration that there was not enough time available to be devoted to this function and its preparation. Equally there was a sense of frustration that ministers did not feel that they could be fully authentic in their worship ministry. The whole issue of time use is crucial in any occupation, but particularly one which is flexible in the use of time. This has resulted in many ministers being over-worked as they have sought to engage in a number of tasks. The stress in a number of General Assembly Reports on ministers taking more time off to themselves has not, evidently, been heard either by practitioners or by parishioners. It might be beneficial to both if some investigation or piloting of some form of group practice cover for ministers were undertaken, perhaps in terms equivalent to the medical profession.

5.

The relationship between the minister and the congregation was one which gained considerable attention during this study. Inevitably there is a close link between the expectations the one has of the other, not least in the area of role and occupational identity. There has been little work done in this field and there needs to be a greater degree of attention paid to these issues of relationship both at the level of training, start of ministry and through process of superintendence.⁷⁸⁴ The practical reality on the ground for many of the ministers interviewed for this research was that for many the Kirk Session and the eldership was seen not as a tool of opportunity or as fellow-workers in the task of ministry, but as an irritation and focus of difficulty, if not trauma. A model of the human and relational in ministry cannot begin to be achieved unless there is considerable work undertaken in the development of relationships at the local

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At the point of completing this research the writer became aware of the research being carried out by Revd Iain Barclay, University of Aberdeen, on the relationship between clergy and congregations.

level. Friendship cannot be sustained in isolation from proximity and locality. Whilst such developments certainly include training and selection criteria they also make demands on those in the religious community to fulfil their own distinctive Christian vocations. They demand a degree of responsibility in terms of behaviour which is not always evident within communities, behaviour which is open, authenticating and valuing of the other - even if an ordained minister! Further the wider dimension of relationship within the presbyterian system is arguably problematical if not flawed. One has suggested a relational model and yet the focus for many ministers in this research is on relationships which are competitive and fractured between colleagues, of juridical and dispassionate presbyteries and fraternal which evidence intellectual one-upmanship rather than pastoral support. It is recognised from what has been presented above that examination needs to be given to ask some fundamental questions of the presbyterian system as a whole. IS the present system of presbyteries with their emphasis on the juridical, the administrative and the management of the system, so divorced from Reformation ideals of a pastoral support system that new mechanisms need to be found to offer that support? What can be done to reduce the degree of competitiveness, individualism and lack of co-operation both locally and ecumenically? A model of friendship rooted within presbyteries is in sore need of development.

6.

A number of ministers during the study, in addition to research material, highlighted the lack of any clear development pattern and structure in their ministry as being a particular problem facing ministers in their role and identity formation. To this end the present system of superintendence within the Church of Scotland would appear to be inadequate, mixing as it does both a juridical and pastoral dimension. Consideration should be given to a system of appraisal and development, similar to those used in the voluntary sector which enables both personal and occupational development.⁷⁸⁵ For too many, ministry remains unaltered and stagnant across the years, to the detriment of the practitioner and parishioner alike. It is hoped that the new system of study leave being

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See Jacobs, 1989.

introduced by the Church of Scotland may assist this process, although whether it should remain voluntary, if it is to be truly effective, is perhaps questionable. Associated with these concerns were those expressed with regard to the vacancy procedure. It would appear that the present system benefits neither those seeking parochial charge or those requiring a minister. Whilst a system of placement is evidently resisted by many ministers (and in all likelihood by parishioners) it is suggested that some re-examination of the present system is desirable for the benefit of all.

Yet many of the changes which are being offered and developed within the Church of Scotland whilst offering a potentially creative dimension of relationship, might also be suggestive a more managerial approach to ministry. The language of competency, of appraisal, of development is not always positive in orientation. Any system can become another means of de-personalising the relationships which are at the heart of all ministerial practice. Care needs to be taken in the development of systems which enable a human face to be placed upon those who minister, which values them for who and what they are, which affirms in them the vocation which they have which might even dare not to fit into central categories or institutional demands. There is something essentially risky and messy about ordained ministry, as has been highlighted in our modelling above. There needs to be room for the glorious eccentrics of grace who occupy many pulpits and who fail to return forms or to perform administration at all successfully, but who offer compassion, care and relationship to those around them.

7.

Consideration needs to be given to the relationship between the different ministries within the Church of Scotland, and in particular with regard to the sacraments and to ordination. In particular much work needs to be undertaken on the relationship between baptism and ordination within a Reformed perspective and also how the ordained ministry relates in practice to the ministry of the whole people of God. Such considerations should be rooted not just in theological concerns divorced from contemporary practice but in an awareness of the realities of ministry today and the circumstances of the Church in a post-modern context.

The service of ordination as experienced by most of those interviewed in this work seems light years away from the model of human, relational and befriending ministry suggested above. Its stress upon the individual minister whilst affirming of the rite of passage which has been reached also serves to alienate and distance the congregation, to perpetuate the myth of one-person ministry. The development of a liturgy of ordination which emphasises the values the individual through relationship to others is surely more appropriate for the actuality of ministerial practice? There is a need to emphasise the theological and practical role of the congregation in the ministry which continues at a service of ordination, although a new phase of such a ministry is represented in the person of the newly ordained minister.

There are profound symbolic nuances given out at an ordination service. It has been suggested above that the exclusion of elders from the act of laying on hands perpetuates belief in a concept of apostolic succession and helps to distance the congregation from the act. More fundamentally however there needs to be a greater examination of the theological understanding of ministry which is represented in and through that act. It is clear that the traditional service of ordination does not sit easily with the model of ministry presented in this work.

Overall all this, and throughout this study, there has been an assumption that a great deal of work needs to be undertaken by way of articulating what may be an appropriate theology of and for ordained ministry within the Church of Scotland today. It is suggested that this would greatly assist those who practice ministry, not least in an understanding of who they are as persons and how they are to perceive their ministries as relating to the vocation and ministries of others within the Christian community.

8.

Related to the former is the realisation that ministers are still attempting to engage in tasks which are too multifarious and numerous to mention and which neither they nor others perceive to be core activities. The 'jack of all trades' style of ministry is inevitably going to result in role confusion and a lack of coherent identity. The opportunities exist or could be developed to enable others to take over many of the traditional management, administrative, property and

financial responsibilities of the parish minister, thereby freeing him or her to be a trained theological educator, a leader of worship and an enabler of the community's ministry, or whatever may be deemed as core functions.

Inevitably linked to any re-evaluation of the functions of ordained ministry there are consequential changes necessary in the parish system. We have thus far not commented in detail on this system which has become such a key feature of the presbyterian system. The direct equation of a congregation's existence or development with the presence of an ordained ministry, never mind a church building, has had a negative effect on the development of the Church in the last few decades as a process of contraction has taken place. Ministers are now responsible for huge parochial areas and this has added an additional stress onto their work load. Perhaps the ecumenical discussions highlighted at the Church of Scotland General Assembly in 1998⁷⁸⁶ may offer an opportunity to alter this. Equally there also exists potential to develop ministries in a more focused manner, e.g., in terms of music, worship leadership, adult education, children's and youth ministry.

9.

Finally, throughout this work and indeed some of the specific recommendations above, there has been a stress on the development of and increased emphasis on the self-care of the ordained parish minister. It is clear that many ministers feel under stress and threat. This is more than an issue relating to identity, but it is the contention of this work that identity is a key concern and that, however laudable and effective they may be, changing policies with regard to stipend and support schemes will not address this central issue of identity. It is argued that through an increased understanding and awareness of the self-care of the individual minister that a clearer sense of identity, role and function may be acquired together with an alleviation of many of the sources of distress, unease and conflict within ministerial practice. There is a sense in which the physician has to heal herself.

Whilst many more recommendations could be drawn from the material

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See the Scottish Churches Initiative for Union proposals in Church of Scotland, Reports, 1998: 23/14 -23/30.

presented in this study, the above are presented as some of the key issues concerning ministry. In addition after this work is presented a separate report will be submitted to the Church of Scotland's Board of Ministry. It is hoped that the presentation of such a report will continue the process of reflection which is at the heart of this work. It is further hoped that the modelling of a more human and relational understanding of ministry might be assisted by some practical changes, some of which have been highlighted above. The ministers whose story this work has contained are many of them in a state of crisis. Some are facing a crisis of role and identity but not of vocation or desire to serve the Church in some way. Ministry, as suggested above, is about taking risks, living on the edge where a clarity is often clouded and where change is persistent. There is a vulnerability at the heart of ministerial practice because at its essence ministry is about relationship. The model offered above will remain merely an academic description of a potential development unless the story of those who have contributed to this work begins to be heard. That story, it is suggested, evidences a desire on the part of ministers to be themselves, the women and men called by God to serve. The future success of such a model depends not solely on practitioners but upon the need for systemic and institutional change. Nevertheless it is the conviction of this work that such a model not only describes ministry as it is practised but offers a hope for ministry as it might be, despite all the practical difficulties and challenges.

In conclusion, in a study which has focused on discovering whether there is a 'crisis' in ministerial practice and which was concerned with examining the changing nature of ministerial identity and role, there is an inevitable negativity in much of what is presented. It was noted at the start that as comprehensive a picture of the ministry as it is practised would be sought. Whilst the research model may have its limitations it is hoped that the data presented here and the analysis from that data, together with theological developments, has remained true to that story of ministry in Scotland. This study has attempted to be faithful to the real and deeply felt concerns of those whose story it has sought to tell. Given all that has been presented, it would not be appropriate to end without affirming that for many ministers the ministry which they undertake and practice is one which they do at great personal sacrifice out of a particular love

and concern for their Church and for their faith. For many ministry is a personal joy, granting them considerable satisfaction and they can imagine themselves doing little else. We therefore end with the words of one minister, shortly before his retirement:

You ask me what a minister is, what my role is. Well having sat here and chatted about all the bad things and all the areas of concern in my time here in the parish. I think it is fair to say that when I hang up the dog-collar in a year's time.. I am going to miss it terribly. Ministry has been, at its best, one of the most humbling and honest activities I have ever engaged in. I have been allowed to enter into the heart of families at their times of joy and deep distress. I have been given a seat at some of the best tables in the land and have eaten bread with some of the poorest in the village. I have shared the best years of my life with others and they have in some small part, done the same with me. I have loved my ministry. I think that is what God has called me to be.. a minister who loves because Christ has loved him. I am what I am. Take me or leave me. (SRI 49:8.)

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APPENDIX ONE:

The following Appendix is divided into two sections.

Section A contains a copy of the Research Questionnaire together with a copy of the letter sent out with the Questionnaire.

Section B contains a presentation of the data received from Questionnaire returns.

SECTION B: QUESTIONNAIRE RESPONSE DATA:

The Questionnaire was sent out in the spring of 1990 to 420 parish ministers of the Church of Scotland. At that time there were 1,258 ministers in a charge. Approximately a third of all ministers were sent questionnaires (33.38%).

Some 251 questionnaires were returned in usable format (some were returned incomplete). This gave a percentage return of some 59.76% . This meant that there was an actual survey of 19.95% all parish ministers in the Church of Scotland, just under 1 in 5.

The following is a presentation of the major response data. There is a degree of cross-referencing and comparative analysis where necessary in terms of gender and age but limitations of space prohibit a full presentation.

SECTION 1:**PERSONAL DATA:**

The Total Male Response	=	233	=	92.82%	of total.
The Total Female Response	=	18	=	7.17%	of total.

1. AGE:**MALES:**

20-30	=	6	=	2.57% (of Male Response)
31-40	=	60	=	25.75%
41-50	=	60	=	25.75%
51-60	=	67	=	28.75%
61-70	=	39	=	16.73%
70+	=	1	=	0.42%

FEMALE:

20-30	=	3	=	16.66% (of Female Response)
31-40	=	4	=	22.22%
41-50	=	5	=	27.77%
51-60	=	5	=	27.77%
61-70	=	1	=	5.55%
70+	=	0	=	0%

3a. MARITAL STATUS:**TOTAL MARITAL STATUS:**

Single	=	25	=	9.96% (of Total Returns)
Married	=	218	=	86.85%
Widowed/ Separated	=	2	=	0.79%
Divorced	=	6	=	2.39%

MALE MARITAL STATUS TOTALS:

Single	=	16	=	6.86% (of Male Response)
Married	=	210	=	90.12%
Widowed/ Separated	=	2	=	0.42%
Divorced	=	5	=	2.14%

MALE AGE RELATED TO MARITAL STATUS:

(percentages relate to percentage of age group within particular marital category)

20-30	=	6	=	0 Single, 6 Married (100%)
31-40	=	60	=	5 Single (8.33%) 54 Married (90%) 0 Widowed 1 Divorced (1.66%)
41-50	=	60	=	4 Single (6.66%) 54 Married (90%) 0 Widowed 2 Divorced (3.33%)
51-60	=	67	=	4 Single (5.97%) 61 Married (91.04%) 1 Widowed (1.49) 1 Divorced (1.49%)
61-70	=	39	=	2 Single (5.12%) 35 Married (89.74%) 1 Widowed (2.56%) 1 Divorced (2.56%)
70+	=	1	=	1 Single (100%)

FEMALE MARITAL STATUS TOTALS:

Single	=	10	=	55.55% (of Female Response)
Married	=	7	=	38.88%
Widowed/ Separated	=	0	=	0.0%
Divorced	=	1	=	5.55%

FEMALE AGE RELATED TO MARITAL STATUS:

(percentages relate to percentage of age group within particular marital category)

20-30	=	3	=	2 Single (66.66%) 1 Married (33.33%)
31-40	=	4	=	3 Single (75%) 1 Married (25%)
41-50	=	5	=	2 Single (40%) 2 Married (40%) 1 Divorced (20%)
51-60	=	5	=	2 Single (40%) 3 Married (60%)
61-70	=	1	=	1 Single (100%)

3b. CHILDREN:

203 out of the total of 251 ministers have children = 80.87% (of total)

18 married ministers have no children.

200 married ministers have children.

1 divorced minister has a child.

2 separated ministers have children.

The total number of children from these 203 ministers = 525 = "2.58 child each"

4. EDUCATION.

Entering theological education from:-

school	=	18	=	7.17% (of total response)
undergraduate degree	=	86	=	34.26%
previous employment	=	147	=	58.56%

Years spent in training for ministry?

2	=	5	=	1.99% (of total response)
3	=	62	=	24.7%
4	=	37	=	14.7%
5	=	31	=	12.35%
6	=	78	=	31.1%
7	=	22	=	8.76%
8	=	16	=	6.37%

5. PREVIOUS EMPLOYMENT

Those in employment before training/ministry: =

Yes: 152⁷⁸⁷ = 60.55% (of total response)
No: 95 = 37.84%

Of the 18 female responses :-

8 had no previous employment (44%)

6. TYPE OF EMPLOYMENT

Unskilled	=	13	=	8.55% (of previously employed total)
Technical	=	21	=	13.81%
Professional	=	73	=	48.02%
Self-employed	=	3	=	1.97%
Other	=	44	=	28.94%

Of the 18 female responses :-

10 were previously employed thus:-

1 was Technical.

5 were Professional.

4 were Other. (3 indicated Housewife)

7. AGE WHEN ORDAINED

Totals:

20-25	=	47	=	18.72% (% of total respondees)
26-30	=	108	=	43.02%
31-35	=	35	=	13.94%
36-40	=	21	=	8.36%
41-45	=	13	=	5.17%
46-50	=	13	=	5.17%
51-60	=	14	=	5.57%

Female Total:-

20-25	=	3	=	16.66% (% of total female respondees)
26-30	=	3	=	16.66%
31-35	=	4	=	22.22%
36-40	=	2	=	11.11%
41-45	=	3	=	16.66%
46-50	=	1	=	5.55%
51-60	=	1	=	5.55%

⁷⁸⁷

The variation between this figure and those 147 indicating that they came to their training from employment is due to some 5 undertaking another degree from employment before undertaking ministry studies before their selection.

8. YEARS IN MINISTRY

0-5	=	53	=	47.35% (% of total respondees)
6-10	=	36	=	14.34%
11-15	=	40	=	15.93%
16-20	=	35	=	13.94%
21-25	=	29	=	11.55%
26-30	=	17	=	6.77%
31-35	=	22	=	8.76%
36+	=	19	=	7.56%

9. NUMBERS OF PREVIOUS CHARGES:

Totals:-

Respondent in:-⁷⁸⁸

first charge	=	115	=	45.8% (% of total respondees)
second charge	=	86	=	34%
third charge	=	35	=	13.9%
fourth charge	=	12	=	4.78%
fifth charge	=	3	=	1.19%

Female:-

Of the 18 respondents in:

first charge	=	16	=	88.88% (% of total female respondees)
second charge	=	1	=	5.55%
third charge	=	1	=	5.55%

In comparison with years in the ministry:-

For the 115 ministers in their first charge, they have been there for the following totals number of years⁷⁸⁹:-

0-5	=	52	=	45.21% (% of total in first charge)
6-10	=	21	=	18.26%
11-15	=	12	=	10.43%
16-20	=	14	=	12.17%
21-25	=	8	=	6.95%
26-30	=	5	=	4.34%
31-35	=	1	=	0.86%
36+	=	2	=	1.73%

10. Nature of previous charges:

For those who are not in their first charge:

Those in subsequent charges : = 136 ministers.

⁷⁸⁸

The shortest incumbency was 2 months, the longest was 46 years.

⁷⁸⁹

The minister in his first charge the longest is there after some 46 years in the ministry.

First charge was:-

City:	=	29	=	21.32% (of 2nd charge total)
Large town:	=	20	=	14.7%
Small town:	=	38	=	27.94%
Urban village:	=	6	=	4.41%
Rural village:	=	33	=	24.26%
Rural:	=	9	=	6.61%
Island:	=	1	=	0.73%

Those in third charge : = **35 ministers.**

Second charge was:-

City:	=	7	=	20% (of 3rd charge total)
Large town:	=	6	=	17.14%
Small town:	=	10	=	28.57%
Urban village:	=	1	=	2.85%
Rural village:	=	5	=	14.28%
Rural:	=	2	=	5.71%
Island:	=	4	=	11.42%

Those in fourth charge : = **12 ministers.**

Third charge was:-

City:	=	2	=	16.66% (of 4th charge total)
Large town:	=	0	=	0%
Small town:	=	2	=	16.66%
Urban village:	=	2	=	16.66%
Rural village:	=	0	=	0%
Rural:	=	2	=	16.66%
Island:	=	4	=	33.33%

Those in fifth charge : = **3 ministers.**

Fourth charge was:-

City:	=	1	=	33.33% (of 5th charge total)
Large town:	=	0	=	0%
Small town:	=	0	=	0%
Urban village:	=	2	=	66.66%
Rural village:	=	0	=	0%
Rural:	=	0	=	0%
Island:	=	0	=	0%

11: OTHER EMPLOYMENT

Of the 251 respondees, 32 were employed in non-parochial capacities = 12.74% (of response total).

Of these 4 out of the 18 women were thus employed = 22.22% (of female total).

There were two main categories :-

Part-time hospital chaplaincy:	=	22
Part-time prison chaplaincy:	=	8
Presbytery functions, e.g., as Clerk:	=	2

SECTION 2:**PRESENT CHURCH /ROLE DATA:**

- 1) There were 251 ministers in sole charge.

2: NATURE OF PRESENT CHARGE.

The 251 respondents were in the following geographical type of charge:-

City:	=	61	=	24.3% (of total respondees)
Large Town:	=	35	=	13.94%
Small Town:	=	56	=	22.31%
Urban Village:	=	27	=	10.75%
Rural Village:	=	40	=	15.93%
Rural:	=	23	=	9.16%
Island:	=	9	=	3.5%

The 18 women respondents were in the following type of charge:-

City:	=	2	=	11.11% (of total female respondees)
Large Town:	=	1	=	5.55%
Small Town:	=	1	=	5.55%
Urban Village:	=	3	=	16.66%
Rural Village:	=	3	=	16.66%
Rural:	=	4	=	22.22%
Island:	=	4	=	22.22%

For those 115 ministers in their first charge, the geographical nature was as follows:-

City:	=	25	=	21.73%(% of total respondees)
Large Town:	=	15	=	13.04%
Small Town:	=	32	=	27.82%
Urban Village:	=	15	=	13.04%
Rural Village:	=	17	=	14.78%
Rural:	=	8	=	6.95%
Island:	=	7	=	6.08%

For the 16 female ministers in their first charge the geographical nature was as follows:-

City:	=	2	=	12.5%(of total female first charge))
Large Town:	=	2	=	12.5%
Small Town:	=	3	=	18.75%
Urban Village:	=	2	=	12.5%
Rural Village:	=	3	=	18.75%
Rural:	=	1	=	6.25%
Island:	=	3	=	18.75%

3. ESTIMATED PARISH POPULATION:

The 251 respondees indicated that they estimated their parish population to be as follows:-

0-1500	=	45	=	17.92% (% of total respondees)
1,500-5,000	=	116	=	46.21%
5,001-10,000	=	55	=	21.91%
10,001-20,000	=	25	=	9.96%
20,000+	=	5	=	1.99%

4. MEMBERSHIP OF YOUR CHURCH:

The 251 respondents indicated that the membership of their church(es) was as follows:-

0 - 100:	=	11	=	4.38% (% of total respondees)
101 - 400:	=	68	=	27.09%
401 - 800:	=	110	=	48.20%
801 - 1,200:	=	47	=	18.72%
1,200 +	=	15	=	5.97%

Adherents:-

96 congregations have adherents in the following numbers :-

0-20	=	20 congregations.
10-50	=	48 congregations.
50-100	=	12 congregations.
100 +	=	11 congregations.

5. NATURE OF YOUR CHARGE:

When asked about the nature of their charge with regard to restriction etc. the following responses were received:-

Charge is:-

unrestricted	=	241	=	96%(of all respondee charges)
terminable tenure	=	10	=	3.98%
a recent union	=	26	=	10.36%
in a linkage	=	51	=	20.32%

The 77 charges linked or recently united were attached to the following number of congregation(s):-

one:	=	25	=	32.46% (% of linked/united charges)
two:	=	34	=	44.15%
three:	=	11	=	14.28%
four:	=	4	=	5.19%

6. CHURCH STAFF

Full-time staff:

40 Churches which have full-time staff (e.g., ministerial/and secretarial).

- 30 employ one person.
- 6 employ two people.
- 2 employ three people.
- 1 employs four.
- 1 employs five.

28 (70%) of the total are ministers employed in one capacity or another.

Part-time staff:

156 (62%) employ someone part-time. Only 14(9%) of these are ministerial or working within the areas of pastoral care, youth work etc. The remainder are cleaners, gardeners, secretaries etc.

26 employ one person.
64 employ two people.
45 employ three people.
11 employ four people.
5 employ five people.
4 employ six people.
1 employs 10 people.

SECTION 3:**MINISTERIAL PRACTICE:****1: WORK:****Hours ministers work in an average day (100% = 251 responses):-**

5	=	2	=	0.79%
6	=	4	=	1.59%
7	=	9	=	3.58%
8	=	35	=	13.94%
9	=	47	=	18.72%
10	=	91	=	36.25%
11	=	10	=	3.98%
12	=	41	=	16.33%
13	=	6	=	2.39%
14	=	4	=	1.59%
15	=	1	=	0.39%
16	=	1	=	0.39%

Hours ministers relax in an average day (100% = 251 responses):-

1	=	28	=	11.15%
1.5	=	3	=	1.19%
2	=	97	=	38.64%
2.5	=	3	=	1.19%
3	=	69	=	27.49%
4	=	38	=	15.13%
5	=	6	=	2.39%
6	=	6	=	2.39%
7	=	0	=	0%
8	=	1	=	0.39%

2. TIME OFF:**Ministers who regularly take:**

one or more whole day(s) off:	Yes	=	158	=	62.9%
	No	=	93	=	39.8%
one or more part day(s) off:	Yes	=	202	=	80.47%
	No	=	49	=	19.52%

Whole days taken off in a week:-

0	=	143	=	56.97%
1	=	20	=	7.96%
2	=	88	=	35.05%

Part days (morning/afternoon/evenings) taken off per week:-

0	=	49	=	19.52%
1	=	32	=	12.74%
2	=	69	=	27.49%
3	=	48	=	19.12%
4	=	28	=	11.15%
5	=	15	=	5.97%
6	=	7	=	2.78%
10	=	3	=	1.19%

3. WEEKLY MINISTERIAL TASKS:

Hours spent on tasks in an *average week*:⁷⁹⁰

a) Visiting congregational members:

HOURS:		% of ministers who devote this length of time:			
0 =	4.58%	12	=	12.21%	
2	= 1.52%	13	=	1.14%	
3	= 3.43%	14	=	2.29%	
4	= 6.48%	15	=	6.48%	
5	= 3.05%	16	=	2.29%	
6	= 8.01%	18	=	3.81%	
7	= 1.14%	20	=	8.01%	
8	= 7.63%	23	=	0.76%	
9	= 4.19%	24	=	0.76%	
10	= 11.58%	30	=	1.14%	
11	= 0.76%	40	=	0.76%	

b) Visiting non-members in parish:

HOURS:		% of ministers who devote this length of time:			
0	=	22.55%	6	=	4.25%
.5	=	0.42%	7	=	1.70%
1	=	15.31%	8	=	1.27%
2	=	25.53%	10	=	4.25%
3	=	9.36%	12	=	0.85%
4	=	6.38%	12.5	=	0.42%
5	=	6.8%	20	=	0.42%

c) Hospital visiting:

HOURS:		% of ministers who devote this length of time:			
0	=	5.24%	7	=	2.18%
1	=	3.05%	8	=	3.05%
2	=	22.27%	9	=	0.43%
3	=	21.83%	10	=	2.18%
4	=	20.52%	15	=	0.43%
5	=	10.44%	30	=	0.43%
6	=	8.29%			

⁷⁹⁰

The figures given in the next two sections will be in percentages (unless otherwise stated) as there is sufficient variation in responses, e.g., a number of ministers did not for instance have a drama or dance involvement in worship, so as to make presentation of specific figures cumbersome. At no time did the overall total expressing opinion fall beneath 220, unless stated.

d) General Church administration:

HOURS:	% of ministers who devote this length of time:	
0	=	5.83%
1	=	3.75%
2	=	13.75%
3	=	9.16%
4	=	11.25%
5	=	6.25%
6	=	12.08%
7	=	2.08%
8	=	6.25%
9	=	1.25%
10	=	14.58%
11	=	0.41%
12	=	3.33%
13	=	0%
14	=	2.08%
15	=	2.08%
16	=	0.41%
17	=	0.41%
18	=	0.41%
20	=	3.33%
22	=	0.41%
26	=	0.41%
40	=	0.41%

e) Preparation for the conduct of worship, including reading and writing:

HOURS:	% of ministers who devote this length of time:	
0	=	3.61%
1	=	0%
2	=	0.45%
3	=	1.35%
4	=	1.80%
5	=	5.42%
6	=	9.50%
7	=	1.80%
8	=	13.57%
9	=	3.61%
10	=	17.19%
11	=	1.35%
12	=	14.02%
13	=	0.90%
14	=	3.16%
15	=	4.07%
16	=	3.61%
17	=	0.45%
18	=	2.71%
20	=	7.23%
22	=	0.45%
23	=	0.45%
24	=	0.90%
25	=	0.45%
28	=	0.45%
30	=	1.35%

f) School chaplaincy:

HOURS:	% of ministers who devote this length of time:	
0	=	14.54%
.5	=	3.63%
1	=	21.36%
1.5	=	4.54%
2	=	22.72%
2.5	=	1.36%
3	=	14.09%
4	=	10.45%
5	=	1.81%
6	=	4.54%
10	=	0.90%

g) Personal devotions:

HOURS:	% of ministers who devote this length of time:	
0	=	7.51%
1	=	11.26%
1.5	=	3.28%
2	=	17.84%
2.5	=	0.46%
3	=	25.82%
4	=	11.73%
5	=	4.22%
6	=	3.28%
7	=	10.32%
8	=	1.40%
10	=	1.87%
12	=	0.46%
14	=	0.46%

h) Travelling (include visiting hospitals, to meetings etc.)

HOURS: % of ministers who devote this length of time:

0	=	11.55%	8	=	4%
1	=	3.55%	10	=	4.88%
2	=	16.44%	11	=	0.44%
3	=	16.44%	12	=	2.66%
4	=	17.33%	14	=	1.33%
5	=	6.66%	15	=	0.88%
6	=	9.33%	16	=	0.44%
7	=	3.55%	20	=	0.44%

i) Other: (including, charity work, school board, community associations, local politics etc.)

HOURS: % of ministers who devote this length of time:

0	=	43.8%	13	=	0.41%
1	=	1.23%	14	=	0.82%
2	=	6.61%	15	=	1.65%
3	=	7.02%	16	=	0.82%
4	=	5.37%	18	=	0.41%
5	=	5.78%	20	=	0.82%
6	=	5.37%	21	=	0.41%
7	=	3.30%	23	=	0.41%
8	=	4.95%	24	=	1.65%
9	=	0.82%	26	=	0.41%
10	=	5.37%			
12	=	2.47%			

4. MONTHLY MINISTERIAL TASKS:

Hours spent on tasks in an average month:-

j) Funeral visits and preparation:

HOURS: % of ministers who devote this length of time:

0	=	1.62%	16	=	7.02%
2	=	1.08%	19	=	0.54%
3	=	0.54%	20	=	6.48%
4	=	7.02%	22	=	1.08%
5	=	5.4%	24	=	1.08%
6	=	9.72%	25	=	1.62%
7	=	2.16%	30	=	3.78%
8	=	11.35%	41	=	2.16%
9	=	0.54%	50	=	2.70%
10	=	13.51%	60	=	1.62%
12	=	9.72%	70	=	1.08%
13	=	0.54%	80	=	0.54%
14	=	0.54%	100	=	0.54%
15	=	0.54%	120	=	0.54%

k) Baptismal visits and preparation:**HOURS:** % of ministers who devote this length of time:

0	=	9.77%	11	=	0.88%
1	=	19.11%	12	=	1.77%
2	=	32.44%	20	=	0.44%
3	=	10.22%	25	=	0.44%
4	=	8%	36	=	0.44%
5	=	5.77%	40	=	0.88%
6	=	5.33%	60	=	0.44%
8	=	1.77%	62	=	0.44%
10	=	1.33%	120	=	0.44%

l) Pre-wedding visits, preparation etc.:**HOURS:** % of ministers who devote this length of time:

0	=	9.38%	11	=	1.40%
1	=	12.67%	12	=	1.87%
2	=	12.20%	13	=	0.93%
3	=	7.51%	14	=	1.404%
4	=	14.55%	15	=	1.40%
5	=	5.16%	16	=	1.87%
6	=	6.57%	18	=	0.93%
7	=	1.87%	20	=	1.87%
8	=	7.04%	24	=	0.46%
9	=	0.93%	26	=	0.46%
10	=	8.92%	120	=	0.46%

m) Preparation for and attendance at congregational meetings:**HOURS:** % of ministers who devote this length of time:

0	=	6.59%	10	=	10.65%
1	=	5.07%	11	=	0.5%
2	=	7.10%	12	=	4.06%
3	=	11.16%	13	=	1.01%
4	=	14.21%	14	=	1.01%
5	=	11.16%	15	=	2.03%
6	=	12.61%	16	=	0.5%
7	=	1.01%	20	=	1.52%
8	=	7.10%	25	=	0.5%
9	=	1.52%	32	=	0.5%

n) Preparation for and attendance at Presbytery/ Assembly meetings and committees:**HOURS:** % of ministers who devote this length of time:

0	=	14%	10	=	7.72%
1	=	3.86%	11	=	0.48%
2	=	7.2%	12	=	3.86%
3	=	10.14%	15	=	0.96%
4	=	15.45%	16	=	1.44%
5	=	5.31%	20	=	3.38%
6	=	7.72%	24	=	0.48%
7	=	2.89%	30	=	1.44%
8	=	10.62%	40	=	1.98%
9	=	0.48%	64	=	0.48%

0) **Preparation for and participation in other meetings/groups:**

HOURS:	% of ministers who devote this length of time:	
0	=	10.04%
1	=	2.92%
2	=	13.8%
3	=	7.11%
4	=	7.11%
5	=	5.02%
6	=	7.53%
7	=	0.41%
8	=	10.04%
9	=	0.41%
10	=	9.20%
12	=	7.94%
14	=	1.25%
15	=	4.60%
16	=	0.41%
18	=	0.41%
20	=	5.85%
24	=	0.41%
25	=	0.41%
30	=	2.51%
40	=	0.41%

5) **TASK PRIORITY LISTS:**

Ministers were asked to list in order of priority the tasks listed above as a to o. The following lists give a breakdown of the relative priority ratings. These lists are then followed by some comparison. The first is for the mean/average priorities across the whole 15 indicating a general order of task priority. The second are observations on any differences between those who have been ordained for less than 5 years and those ordained for between 21 and 25 years.

a) **Visiting congregational members:**

priority: % of ministers for whom this is priority no 1,2 etc.

1	=	17.74%	9	=	3.46%
2	=	23.8%	10	=	1.73%
3	=	18.18%	11	=	0.43%
4	=	12.12%	12	=	0.43%
5	=	10.38%	13	=	0.86%
6	=	5.19%	14	=	0%
7	=	3.46%	15	=	0%
8	=	2.16%			

b) **Visiting non-members in parish:**

priority: % of ministers for whom this is priority no 1,2 etc.

1	=	6.63%	9	=	7.14%
2	=	9.69%	10	=	3.06%
3	=	8.16%	11	=	2.55%
4	=	13.26%	12	=	2.04%
5	=	14.79%	13	=	3.06%
6	=	9.69%	14	=	3.06%
7	=	9.69%	15	=	0.51%
8	=	6.63%			

c) **Hospital visiting:**

priority: % of ministers for whom this is priority no 1,2 etc.

1	=	9.95%	9	=	1.80%
2	=	29.41%	10	=	0%
3	=	22.17%	11	=	0%
4	=	18.09%	12	=	0%

5	=	7.23%	13	=	0%
6	=	4.52%	14	=	1.35%
7	=	4.07%	15	=	0%
8	=	2.26%			

d) General Church administration:

priority: % of ministers for whom this is priority no 1,2 etc.

1	=	3.17%	9	=	8.46%
2	=	4.76%	10	=	8.46%
3	=	8.46%	11	=	4.76%
4	=	8.99%	12	=	5.82%
5	=	9.52%	13	=	4.23%
6	=	9.69%	14	=	1.58%
7	=	8.99%	15	=	0%
8	=	7.93%			

e) Preparation for the conduct of worship, including reading and writing:

priority: % of ministers for whom this is priority no 1,2 etc.

1	=	73.04%	9	=	0.43%
2	=	16.95%	10	=	0.43%
3	=	4.34%	11	=	0%
4	=	1.73%	12	=	0%
5	=	2.17%	13	=	0%
6	=	0.86%	14	=	0%
7	=	0%	15	=	0%
8	=	0%			

f) School chaplaincy:

priority: % of ministers for whom this is priority no 1,2 etc.

1	=	6.03%	9	=	4.52%
2	=	8.54%	10	=	3.01%
3	=	12.06%	11	=	1.5%
4	=	15.07%	12	=	3.51%
5	=	12.06%	13	=	2.01%
6	=	12.56%	14	=	0.5%
7	=	9.54%	15	=	1%
8	=	8.04%			

g) Personal devotions:

priority: % of ministers for whom this is priority no 1,2 etc.

1	=	28.09%	9	=	3.33%
2	=	17.61%	10	=	0.95%
3	=	10.95%	11	=	4.28%
4	=	10%	12	=	2.85%
5	=	4.28%	13	=	1.42%
6	=	10.95%	14	=	0%
7	=	1.9%	15	=	0.47%
8	=	2.85%			

b) Travelling (include visiting hospitals, to meetings etc.)**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	3.08%	9	=	5.55%
2	=	4.32%	10	=	8.64%
3	=	2.46%	11	=	6.17%
4	=	5.55%	12	=	6.79%
5	=	3.08%	13	=	9.87%
6	=	5.55%	14	=	10.49%
7	=	4.32%	15	=	14.19%
8	=	9.87%			

I) Other: (including, charity work, school board, community associations, local politics etc.)**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	0.9%	9	=	7.27%
2	=	1.8%	10	=	5.45%
3	=	4.09%	11	=	19.09%
4	=	2.72%	12	=	9.54%
5	=	0%	13	=	14.09%
6	=	0.9%	14	=	6.81%
7	=	2.27%	15	=	16.36%
8	=	8.63%			

j) Funeral visits and preparation:**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	13.36%	9	=	2.47%
2	=	18.31%	10	=	0%
3	=	16.83%	11	=	0%
4	=	20.79%	12	=	0.99%
5	=	9.40%	13	=	0%
6	=	7.42%	14	=	0.49%
7	=	5.44%	15	=	0%
8	=	4.45%			

k) Baptismal visits and preparation:**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	7.29%	9	=	10.41%
2	=	5.20%	10	=	5.20%
3	=	9.89%	11	=	1.04%
4	=	13.54%	12	=	2.08%
5	=	10.93%	13	=	1.56%
6	=	11.97%	14	=	1.04%
7	=	10.93%	15	=	0.52%
8	=	8.33%			

l) Pre-wedding visits ,preparation etc.:**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	3.35%	9	=	13.42%
2	=	6.04%	10	=	10.06%
3	=	6.04%	11	=	4.69%
4	=	8.72%	12	=	2.01%
5	=	8.72%	13	=	5.36%
6	=	10.73%	14	=	3.35%
7	=	6.04%	15	=	0%
8	=	11.40%			

m) Preparation for and attendance at congregational meetings:**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	1.61%	9	=	4.83%
2	=	6.98%	10	=	12.36%
3	=	9.67%	11	=	9.13%
4	=	5.37%	12	=	2.15%
5	=	11.29%	13	=	2.68%
6	=	9.13%	14	=	1.07%
7	=	11.29%	15	=	0.53%
8	=	11.82%			

n) Preparation for and attendance at Presbytery/ Assembly meetings and committees:**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	1.18%	9	=	5.91%
2	=	1.18%	10	=	11.83%
3	=	7.69%	11	=	13.60%
4	=	5.32%	12	=	4.73%
5	=	5.91%	13	=	13.01%
6	=	4.73%	14	=	8.87%
7	=	3.55%	15	=	3.55%
8	=	8.87%			

o) Preparation for and participation in other meetings/groups:**priority: % of ministers for whom this is priority no 1,2 etc.**

1	=	2.67%	9	=	4.81%
2	=	5.88%	10	=	10.69%
3	=	4.27%	11	=	11.76%
4	=	8.55%	12	=	6.95%
5	=	6.95%	13	=	8.02%
6	=	10.16%	14	=	2.13%
7	=	10.69%	15	=	1.06%
8	=	5.34%			

An analysis of the above figures using a standard cross-comparison leads to the following order of priorities for ministers who took part in the questionnaire:-

- 1) Preparation for the conduct of worship, including reading and writing:
- 2) Personal devotions:
- 3) Visiting congregational members:
- 4) Hospital visiting:

- 5) Funeral visits and preparation:
- 6) School chaplaincy:
- 7) Visiting non-members in parish:
- 8) Baptismal visits and preparation:
- 9) Pre-wedding visits, preparation etc.:
- 10) General Church administration:
- 11) Preparation for and attendance at congregational meetings:
- 12) Preparation for and participation in other meetings/groups:
- 13) Travelling (include visiting hospitals, to meetings etc.):
- 14) Preparation for and attendance at Presbytery/ Assembly:
- 15) Other: (including, charity work, school board, community associations, local politics etc.)

When the time spent on each is viewed separately the following lists result:-

Weekly list:-

- 1) Preparation for the conduct of worship, including reading and writing: (an average of 10.9 hours per week)
- 2) Visiting congregational members: (9.94 hours per week.)
- 3) General Church administration: (6.94 hours per week.)
- 4) Other: (including, charity work, school board, community associations, local politics etc.) (4.62 hours per week)
- 5) Travelling (include visiting hospitals, to meetings etc.) (4.45 hours per week)
- 6) Hospital visiting: (3.87 hours per week)
- 7) Personal devotions: (3.39 hours per week)
- 8) Visiting non-members in parish: (2.9 hours per week)
- 9) School chaplaincy: (2.22 hours per week)

Monthly list:

- 1) Funeral visits and preparation: (15.18 hours per month)
- 2) Preparation for and participation in other meetings/groups: (7.35 hours per month)
- 3) Pre-wedding visits, preparation etc.: (7.12 hours per month)
- 4) Preparation for and attendance at Presbytery/ Assembly (7.05 hours per month)
- 5) Preparation for and attendance at congregational meetings: (6.1 hours per month)
- 7) Baptismal visits and preparation: (4.55 hours per month)

A further analysis of the order of priorities as they relate to those in the first five years since ordination shows no considerable alteration other than that the percentage of those who believe worship is their first priority is even higher than the average 73.04%. It rises to 76%.

The only other significant difference with regard to the 21-25 years of ministry experience category is that their choice of personal devotions as a priority is lower than those in their first five years. The former percentage is 22% whilst the latter's is 31%, above the mean of 28.09%.

6) SERVICE NUMBERS.

Ministers surveyed were asked to indicate the numbers of specific services they had conducted in the preceding calendar year. These broke down as follows:-⁷⁹¹

(i) Baptisms.

0-5	=	35	=	13.94%
6-10	=	63	=	25.09%
11-15	=	65	=	25.89%
16-20	=	29	=	11.55%
21-30	=	30	=	11.95%
31-40	=	10	=	3.98%
41-50	=	9	=	3.58%
50+	=	8	=	3.18%

The highest number of baptisms undertaken were 64. There were 14 ministers who performed no baptisms.

Weddings:

0-5	=	73	=	29.08%
6-10	=	86	=	34.26%
11-15	=	37	=	14.74%
16-20	=	18	=	7.17%
21-30	=	28	=	11.15%
31-40	=	5	=	1.99%
41-50	=	2	=	0.79%
50+	=	2	=	0.79%

The highest number of weddings was 75, conducted by a minister in his second charge with no other parochial assistance.

Funerals:

0-10	=	34	=	13.54%
11-20	=	63	=	25.09%
21-30	=	47	=	18.72%
31-40	=	39	=	15.53%
41-50	=	27	=	10.75%
51-60	=	13	=	5.17%
61-70	=	5	=	1.99%
71-80	=	9	=	3.58%
81-90	=	2	=	0.79%
91-100	=	4	=	1.59%
100+	=	8	=	3.18%

The highest number of funerals taken by one minister was 170. This minister is in his first charge, with 10 years parish experience and is assisted by a part-time pastoral assistant.

Church Services:

50-60	=	59	=	20.31%
61-70	=	28	=	11.15%
71-80	=	14	=	5.57%
81-90	=	9	=	3.58%

⁷⁹¹

The figures given are not percentage but actual figures. A percentage figure is given alongside to assist comparison.

91-100	=	82	=	32.66%
101-110	=	13	=	5.17%
111-120	=	8	=	3.18%
121-130	=	15	=	5.97%
131-140	=	4	=	1.59%
141-150	=	6	=	2.39%
151-160	=	9	=	3.58%
161+	=	4	=	1.59%

The highest number of services taken by a minister was 162.

Additional services:

0-10	=	51	=	20.31%	61-70	=	13	=	5.17%
11-20	=	36	=	14.34%	71-80	=	10	=	3.98%
21-30	=	82	=	32.66%	81-90	=	8	=	3.18%
31-40	=	18	=	7.17%	91+	=	3	=	1.19%
41-50	=	26	=	10.35%					
51-60	=	4	=	1.59%					

The highest number of additional services taken by a minister was 140.

SECTION 4**WORSHIP AND THE SACRAMENTS:****1) Services conducted each Sunday:**

1	=	79	=	31.47%
2	=	130	=	51.79%
3	=	42	=	16.73%
4	=	1	=	0.39%
5	=	1	=	0.39%

2) For the 172 with more than one service:-

Do you duplicate material used?

Yes	=	74	=	43.02%
No	=	98	=	56.97%

3) Worship Service:

The worship service was divided into 9 areas and the respondents were asked to indicate in order of priority which they found most fulfilling; which they considered to be a priority in worship and how much time they spent on the total preparation of that part of the service.

In the presentation of data we shall deal with each part of the service separately for each of the three categories.⁷⁹²

a) Prayers.

Fulfilling: (1= most fulfilling, 9 = least fulfilling)

1	=	16.66%	6	=	3.60%
2	=	22.52%	7	=	4.95%
3	=	17.11%	8	=	0.90%
4	=	20.27%	9	=	0%
5	=	13.96%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	23.87%	6	=	2.25%
2	=	31.08%	7	=	1.80%
3	=	19.36%	8	=	0.45%
4	=	16.21%	9	=	0%
5	=	5.40%			

Preparation Time:

under .5 h r	=	4.56%	2.5 hrs	=	0%
.5	=	9.64%	3hrs	=	8.12%
1hour	=	42.13%	4hrs	=	4.06%
1.5hr	=	5.07%	5hrs	=	0.5%
2hrs	=	25.88%			

⁷⁹²

We return to using percentages due to the varying numbers responding to particular parts. For the sections relating to Drama only 105 indicated a preference in terms of fulfilment: for dance, only 52.

b) Sermon/preaching.**Fulfilling: (1 = most fulfilling, 9 = least fulfilling)**

1	=	72.32%	6	=	2.23%
2	=	9.37%	7	=	1.33%
3	=	8.03%	8	=	0.44%
4	=	4.46%	9	=	0%
5	=	1.78%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	71.49%	6	=	0.87%
2	=	12.71%	7	=	0.87
3	=	6.57%	8	=	0%
4	=	5.26%	9	=	0%
5	=	2.19%			

Preparation Time:

1	=	4.5%	11	=	0.5%
2	=	1.5%	12	=	8%
3	=	10.5%	14	=	1%
4	=	18%	15	=	0.5%
5	=	9%	16	=	0.5%
6	=	16.5%	18	=	1%
7	=	5%	20	=	1%
8	=	10.5%	22	=	0.5%
9	=	1.5%	24	=	0.5%
10	=	9.5%			

c) Children's address.**Fulfilling: (1 = most fulfilling, 9 = least fulfilling)**

1	=	10.60%	6	=	11.61%
2	=	20.70%	7	=	15.15%
3	=	12.62%	8	=	2.52%
4	=	12.12%	9	=	0%
5	=	14.64%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	11.65%	6	=	8.52%
2	=	21.07%	7	=	14.79%
3	=	13.00%	8	=	0%
4	=	11.65%	9	=	0%
5	=	19.28%			

Preparation Time:

under .5 hr	=	2.32%	2.5 hrs	=	0%
.5	=	26.04%	3hrs	=	4.18%
1hour	=	42.79%	4hrs	=	1.86%
1.5hr	=	6.97%			
2hrs	=	15.81%			

d) Hymns/praise.**Fulfilling: (1= most fulfilling, 9 = least fulfilling)**

1	=	17.25%	6	=	13.71%
2	=	16.37%	7	=	8.40%
3	=	19.91%	8	=	0.44%
4	=	13.27%	9	=	0%
5	=	10.61%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	17.77%	6	=	7.11%
2	=	13.77%	7	=	6.22%
3	=	23.55%	8	=	1.33%
4	=	20.44%	9	=	0%
5	=	9.77%			

Preparation Time:

under .5 hr	=	6.37%	2hrs	=	9.8%
.5	=	35.29%	3hrs	=	2.45%
1hour	=	44.11%	4hrs	=	0.49%
1.5hr	=	1.47%			

e) Scripture readings.**Fulfilling: (1= most fulfilling, 9 = least fulfilling)**

1	=	12.94%	6	=	14.73%
2	=	12.05%	7	=	11.60%
3	=	14.28%	8	=	2.23%
4	=	15.62%	9	=	0%
5	=	16.51%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	17.43%	6	=	11.46%
2	=	16.51%	7	=	4.58%
3	=	18.34%	8	=	0.45%
4	=	14.67%	9	=	0%
5	=	16.51%			

Preparation Time:

under .5 hr	=	19.64%	2hrs	=	4.7%
.5	=	47.60%	3hrs	=	0%
1hour	=	27.97%	4hrs	=	0%
1.5hr	=	0%			

f) Lord's Supper.**Fulfilling: (1= most fulfilling, 9 = least fulfilling)**

1	=	23.04%	6	=	15.66%
2	=	17.05%	7	=	5.52%
3	=	12.44%	8	=	0.46%
4	=	16.58%	9	=	0%
5	=	9.21%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	25.46%	6	=	21.61%
2	=	9.72%	7	=	5.09%
3	=	12.96%	8	=	0.46%
4	=	9.25%	9	=	0%
5	=	13.42%			

Preparation Time:

under .5 hr	=	3.3%	5 hrs	=	2.47%
.5	=	29.75%	6hrs	=	2.47%
1 hour	=	41.32%	8hrs	=	1.65%
2hrs	=	9.09%	12hrs	=	0.82%
3hrs	=	1.65%	18hrs	=	0.82%
4 hrs	=	6.61%			

g) Sacrament of Baptism.

Fulfilling: (1= most fulfilling, 9 = least fulfilling)

1	=	11.53%	6	=	18.26%
2	=	13.46%	7	=	19.23%
3	=	11.53%	8	=	0.96%
4	=	12.98%	9	=	0%
5	=	12.01%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	13.74%	6	=	14.21%
2	=	10.90%	7	=	27.48%
3	=	5.21%	8	=	6.16%
4	=	10.42%	9	=	0.47%
5	=	11.37%			

Preparation Time:

under .5 hr	=	7.28%	3 hrs	=	3.31%
.5	=	32.45%	4hrs	=	1.98%
1 hour	=	42.38%	5hrs	=	0.66%
2hrs	=	11.25%	18hrs	=	0.66%

h) Drama/sketches.

Fulfilling: (1= most fulfilling, 9 = least fulfilling)

1	=	0%	6	=	8.42%
2	=	4.21%	7	=	8.42%
3	=	9.47%	8	=	63.15%
4	=	10.52%	9	=	1.05%
5	=	5.26%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	2.24%	6	=	12.35%
2	=	2.24%	7	=	4.49%
3	=	6.74%	8	=	62.92%
4	=	3.37%	9	=	0%
5	=	5.61%			

Preparation Time:⁷⁹³

under .5 hr	=	0%	3 hrs	=	13.79%
.5	=	13.79%	4hrs	=	17.24%
1 hour	=	24.13%	8hrs	=	3.44%
2hrs	=	27.58%			

b) Dance-worship.**Fulfilling: (1= most fulfilling, 9 = least fulfilling)**

1	=	1.92%	6	=	3.84%
2	=	9.61%	7	=	0%
3	=	9.61%	8	=	9.61%
4	=	3.84%	9	=	57.69%
5	=	3.84%			

Priorities: (1 = greatest priority, 9 = least priority)

1	=	2.04%	6	=	24.48%
2	=	4.08%	7	=	2.04%
3	=	2.04%	8	=	2.042%
4	=	2.04%	9	=	55.10%
5	=	6.12%			

Preparation Time:⁷⁹⁴

under .5 hr	=	0%	2 hrs	=	33.33%
.5	=	16.66%	3hrs	=	16.66%
1 hour	=	33.33%			

The relative order of priority using a standard cross-referencing system is thus:-

- 1) Sermon/preaching.
- 2) Prayers.
- 3) Lord's Supper.
- 4) Hymns/praise
- 5) Scripture Readings.
- 6) Children's address.
- 7) Sacrament of Baptism.
- 8) Drama/sketches.
- 9) Dance-worship.

The degree of fulfilment is listed in the following order:-

- 1) Sermon/preaching.
- 2) Lord's Supper.
- 3) Prayers.
- 4) Hymns/praise
- 5) Children's address.
- 6) Scripture Readings.
- 7) Sacrament of Baptism.
- 8) Drama/sketches.
- 9) Dance-worship.

⁷⁹³

Those who responded who had some form of drama during worship numbered 29.

⁷⁹⁴

Those who responded who had some form of dance within worship numbered 6.

The relative times spent on each part of the service is as follows:-

- 1) Sermon/preaching. (5.54 hours)
- 2) Lord's Supper. (1.71 hours)
- 3) Prayers. (1.46 hours)
- 4) Children's address. (1.18 hours)
- 5) Sacrament of Baptism. (1.14 hours)
- 6) Hymns/praise. (0.94 hours)
- 7) Scripture Readings. (0. 94 hours)
- 8) Drama/sketches. (1.97 hours)
- 9) Dance-worship. (1.58 hours)

SECTION 4 (CONTINUED):

Respondees were then asked to indicate their response to various statements. These responses were to be:-

**Strongly Agree (SA): Moderately Agree (MA):No Strong View(NSV):
Moderately Disagree (MD) and Strongly Disagree (SD).**

The statements are given below followed by a presentation of returns.

4) **WORSHIP AND THE SACRAMENTS.**

1) "The sermon is still the best means of communicating the Gospel."

SA:	=	94	=	37.45%	+77.68%
MA:	=	101	=	40.23%	
NSV:	=	17	=	6.77%	
MD:	=	35	=	13.94%	-15.53%
SD:	=	4	=	1.59%	

2) "Too much of Sunday worship is conducted by the ordained minister."

SA:	=	64	=	25.49%	+66.92%
MA:	=	98	=	41.43%	
NSV:	=	24	=	9.56%	
MD:	=	46	=	18.32%	-23.49%
SD:	=	13	=	5.17%	

3) "Our worship in the Church of Scotland is unexciting, lacking in a sense of mystery and wonder."

SA:	=	48	=	19.12%	+50.19%
MA:	=	78	=	31.07%	
NSV:	=	21	=	8.36%	
MD:	=	75	=	29.88%	-41.43%
SD:	=	29	=	11.55%	

4) "The non-ordained should be allowed to celebrate the sacrament of the Lord's Supper."

SA:	=	32	=	12.74%	+31.46%
MA:	=	47	=	18.72%	
NSV:	=	26	=	10.35%	
MD:	=	74	=	29.48%	-58.16%
SD:	=	72	=	17.92%	

5) "The sacrament of baptism is too readily available to the children of non-members who are unwilling to make a commitment to the Church."

SA:	=	61	=	24.30%	+45.81%
MA:	=	54	=	21.51%	
NSV:	=	16	=	6.37%	
MD:	=	69	=	27.49%	-47.8%
SD:	=	51	=	20.31%	

6) "We should have a much more frequent celebration of the Lord's Supper."

SA:	=	71	=	28.28%	+72.1%
MA:	=	110	=	43.82%	
NSV:	=	21	=	8.36%	
MD:	=	39	=	15.53%	-19.11%
SD:	=	9	=	3.58%	

7) "I feel that my congregation mainly judges my worship by my preaching."

SA:	=	60	=	23.90%	+67.72%
MA:	=	110	=	43.82%	
NSV:	=	33	=	13.14%	
MD:	=	39	=	15.53%	-19.11%
SD:	=	9	=	3.58%	

8) "We need to re-examine the value of having the traditional church choir."

SA:	=	62	=	24.70%	+58.96%
MA:	=	86	=	34.26%	
NSV:	=	54	=	21.51%	
MD:	=	34	=	13.54%	-19.48%
SD:	=	15	=	5.97%	

9) "It is hard to get members of my congregation to participate in worship beyond reading the lessons."

SA:	=	53	=	21.11%	+58.95%
MA:	=	95	=	37.84%	
NSV:	=	12	=	4.78%	
MD:	=	62	=	24.70%	-36.25%
SD:	=	29	=	11.55%	

10) "I find it hard to worship myself whilst conducting worship."

SA:	=	34	=	13.54%	+37.04%
MA:	=	59	=	23.5%	
NSV:	=	16	=	6.37%	
MD:	=	70	=	27.88%	-56.56%
SD:	=	72	=	28.68%	

11) "Too often I feel that the pulpit can be a barrier rather than a bridge between me and my congregation."

SA:	=	12	=	4.78%	+19.12%
MA:	=	36	=	14.34%	
NSV:	=	39	=	15.53%	
MD:	=	73	=	29.08%	-65.33%
SD:	=	91	=	36.25%	

12) "I feel that celebrating communion is what is special and distinctive about being ordained."

SA:	=	37	=	14.74%	+41.43%
MA:	=	67	=	26.69%	
NSV:	=	28	=	11.15%	
MD:	=	74	=	29.48%	-47.4%
SD:	=	45	=	17.92%	

13) "In our worship as ministers we speak too often 'at' people."

SA:	=	25	=	9.96%	+30.67%
MA:	=	52	=	20.71%	
NSV:	=	38	=	15.13%	
MD:	=	94	=	37.45%	-54.18%
SD:	=	42	=	16.73%	

14) "Increasingly our worship is too busy and active."

SA:	=	8	=	3.18%	+29.07%
MA:	=	65	=	25.89%	
NSV:	=	49	=	19.52%	
MD:	=	84	=	33.46%	-51.38%
SD:	=	45	=	17.92%	

15) "The language and hymns we use in worship do not speak for our world today."

SA:	=	47	=	18.72%	+49.39%
MA:	=	77	=	30.67%	
NSV:	=	17	=	6.77%	
MD:	=	77	=	30.67%	-43.81%
SD:	=	33	=	13.14%	

16) "We do not value sufficiently the importance of music and hymns in our worship."

SA:	=	55	=	21.91%	+62.14%
MA:	=	101	=	40.23%	
NSV:	=	24	=	9.56%	
MD:	=	45	=	17.92%	-27.08%
SD:	=	23	=	9.16%	

17) "People find change in worship too unsettling."

SA:	=	34	=	13.54%	+62.94%
MA:	=	124	=	49.40%	
NSV:	=	22	=	8.76%	
MD:	=	59	=	23.50%	-37.04%
SD:	=	12	=	4.78%	

18) "Worship is essentially the work of the people, the congregation."

SA:	=	108	=	43.02%	+81.26%
MA:	=	96	=	38.24%	
NSV:	=	20	=	7.96%	
MD:	=	21	=	8.36%	-10.75%
SD:	=	6	=	2.39%	

19) "I feel as if I am tempted to repeat myself from one year to the next."

SA:	=	19	=	7.56%	+38.63%
MA:	=	78	=	31.07%	
NSV:	=	29	=	11.55%	
MD:	=	75	=	29.88%	-49.8%
SD:	=	50	=	19.92%	

20) "We are not sufficiently trained at college for the conduct of worship in the ministry."

SA:	=	83	=	33.06%	+68.51%
MA:	=	89	=	35.45%	
NSV:	=	18	=	7.17%	
MD:	=	52	=	20.71%	-24.29%
SD:	=	9	=	3.58%	

21) "I spend too much time on the sermon and its preparation at the cost of other things in my ministry."

SA:	=	7	=	2.78%	+13.13%
MA:	=	26	=	10.35%	
NSV:	=	33	=	13.14%	
MD:	=	91	=	36.25%	-73.70%
SD:	=	94	=	37.25%	

22) "I find that for many adults the children's address is more important than the sermon."

SA:	=	32	=	12.74%	+58.15%
MA:	=	114	=	45.41%	
NSV:	=	46	=	18.32%	
MD:	=	46	=	18.32%	-23.49%
SD:	=	13	=	5.17%	

23) "I feel that the traditional model of worship in use in our churches has had its day."

SA:	=	30	=	11.95%	+36.25%
MA:	=	61	=	24.30%	
NSV:	=	29	=	11.55%	
MD:	=	89	=	35.45%	-52.18%
SD:	=	42	=	16.73%	

24) "Too many ministers today fail to give proper attention and preparation to the preaching of the Word."

SA:	=	74	=	29.48%	+54.18%
MA:	=	62	=	24.70%	
NSV:	=	80	=	31.87%	
MD:	=	28	=	11.15%	-13.93%
SD:	=	7	=	2.78%	

25) "Our language in worship is masculine and exclusive."

SA:	=	14	=	5.57%	+21.1%
MA:	=	39	=	15.53%	
NSV:	=	52	=	20.71%	
MD:	=	72	=	28.68%	-58.16%
SD:	=	74	=	29.48%	

26) "I'd like to experiment with newer forms of worship but feel restricted by my congregation."

SA:	=	24	=	9.56%	+39.04%
MA:	=	74	=	29.48%	
NSV:	=	40	=	15.93%	
MD:	=	69	=	27.49%	-45.01%
SD:	=	44	=	17.52%	

SECTION 5:**EXPECTATIONS:**

- 1) "I feel that my congregation does not fully understand the breadth and extent of my ministry."

SA:	=	76	=	30.27%	+78.47%
MA:	=	121	=	48.2%	
NSV:	=	20	=	7.96%	
MD:	=	26	=	10.35%	-13.53%
SD:	=	8	=	3.18%	

- 2) "Most church people expect the minister to visit them frequently."

SA:	=	62	=	24.70%	+76.49%
MA:	=	130	=	51.79%	
NSV:	=	16	=	6.37%	
MD:	=	38	=	15.13%	-17.12%
SD:	=	5	=	1.99%	

- 3) "The demands of my people are sometimes too great for me to live up to."

SA:	=	71	=	28.28%	+67.72%
MA:	=	99	=	39.44%	
NSV:	=	28	=	11.15%	
MD:	=	35	=	13.94%	-21.11%
SD:	=	18	=	7.17%	

- 4) "Congregations and local people expect their minister to be some sort of moral paragon."

SA:	=	66	=	26.29%	+73.70%
MA:	=	49	=	47.41%	
NSV:	=	20	=	7.96%	
MD:	=	35	=	13.94%	-18.32%
SD:	=	11	=	4.38%	

- 5) "I would find it hard to express any doubts I have about the faith to my congregation."

SA:	=	37	=	14.74%	+41.03%
MA:	=	66	=	26.29%	
NSV:	=	20	=	7.96%	
MD:	=	81	=	32.27%	-50.99%
SD:	=	47	=	18.72	

- 6) "The local community sees me as the employee of the congregation."

SA:	=	31	=	12.35%	+49%
MA:	=	92	=	36.65%	
NSV:	=	36	=	14.34%	
MD:	=	57	=	22.70%	-36.64%
SD:	=	35	=	13.94%	

7) "Sometimes I feel that I am being 'used' by people."

SA:	=	54	=	21.51%	+67.72%
MA:	=	116	=	46.21%	
NSV:	=	32	=	12.74%	
MD:	=	28	=	11.15%	-19.51%
SD:	=	21	=	8.36%	

8) "My congregation expect me to do everything and are unwilling to share the load."

SA:	=	13	=	5.17%	+35.05%
MA:	=	75	=	29.88%	
NSV:	=	23	=	9.16%	
MD:	=	83	=	33.06%	-55.76%
SD:	=	57	=	22.7%	

9) "I often find that there is a tension between the needs of the local congregation and those of the community."

SA:	=	47	=	18.72%	+45.81%
MA:	=	68	=	27.09%	
NSV:	=	54	=	21.51%	
MD:	=	60	=	23.90%	-32.66%
SD:	=	22	=	8.76%	

10) "Sometimes I feel like a chaplain to the congregation."

SA:	=	47	=	18.72%	+43.42%
MA:	=	62	=	24.70%	
NSV:	=	59	=	23.5%	
MD:	=	53	=	21.11%	-33.06%
SD:	=	30	=	11.95%	

11) "Being there to baptise, marry and bury is all that many people want from their minister."

SA:	=	59	=	23.5%	+64.13%
MA:	=	102	=	40.63%	
NSV:	=	14	=	5.57%	
MD:	=	41	=	16.33%	-30.27%
SD:	=	35	=	13.94%	

12) "I feel that the ordained ministry has lost its distinctive place in the life of the community."

SA:	=	54	=	21.51%	+50.19%
MA:	=	72	=	28.68%	
NSV:	=	25	=	9.96%	
MD:	=	54	=	21.51%	-39.83%
SD:	=	46	=	18.32%	

13) "I wonder sometimes what is so 'distinctive' about the ministry I practise as compared with others in the congregation."

SA:	=	8	=	3.18%	+26.28%
MA:	=	58	=	23.10%	
NSV:	=	49	=	19.52%	
MD:	=	73	=	29.08%	-54.17%
SD:	=	63	=	25.09%	

- 14) "Visiting and caring for the people of God is the calling of all Christians and not just the full-time professional."

SA:	=	185	=	73.70%	+93.62%
MA:	=	50	=	19.92%	
NSV:	=	8	=	3.18%	
MD:	=	4	=	1.59%	-3.18%
SD:	=	4	=	1.59%	

- 15) "I feel that the Church undervalues her ministers."

SA:	=	58	=	23.10%	+54.97%
MA:	=	80	=	31.87%	
NSV:	=	52	=	30.71%	
MD:	=	49	=	19.52%	-24.27%
SD:	=	12	=	4.78%	

- 16) "I am embarrassed because I cannot give more to my family because of the low stipend I am paid."

SA:	=	54	=	21.51%	+46.21%
MA:	=	62	=	24.70%	
NSV:	=	38	=	15.13%	
MD:	=	48	=	19.12%	-38.64%
SD:	=	49	=	19.52%	

- 17) "Living in the manse is sometimes like living in a goldfish bowl."

SA:	=	63	=	25.09%	+56.56%
MA:	=	79	=	31.47%	
NSV:	=	36	=	14.34%	
MD:	=	42	=	16.73%	-29.08%
SD:	=	31	=	12.35%	

- 18) "I'm no longer sure if there is anything special about ordination."

SA:	=	21	=	8.36%	+18.32%
MA:	=	25	=	9.96%	
NSV:	=	23	=	9.16%	
MD:	=	65	=	25.89%	-72.1%
SD:	=	116	=	46.21%	

- 19) "I often feel that I don't live up to the standards I encourage others to live by."

SA:	=	56	=	22.31%	+64.54%
MA:	=	106	=	42.23%	
NSV:	=	38	=	15.13%	
MD:	=	43	=	17.13%	-20.31%
SD:	=	8	=	3.18%	

- 20) "There is more personality politics than spirituality in many Kirk Sessions."

SA:	=	52	=	20.71%	+60.15%
MA:	=	99	=	39.44%	
NSV:	=	59	=	23.5%	
MD:	=	26	=	10.35%	-16.32%
SD:	=	15	=	5.97%	

21) "Many people feel that I have an easy job."

SA:	=	64	=	25.49%	+68.91%
MA:	=	109	=	43.42%	
NSV:	=	26	=	10.35%	
MD:	=	34	=	13.54%	-20.71%
SD:	=	18	=	7.17%	

22) "I find that in situations of need, such as bereavement, I feel that I am being most useful in my ministry."

SA:	=	99	=	39.44%	+83.66%
MA:	=	111	=	44.22%	
NSV:	=	23	=	9.16%	
MD:	=	17	=	6.77%	-7.16%
SD:	=	1	=	0.39%	

23) "Often I feel like a paid visitor of the old and infirm."

SA:	=	33	=	13.14%	+45.01%
MA:	=	80	=	31.87%	
NSV:	=	31	=	12.35%	
MD:	=	63	=	25.09%	-42.61%
SD:	=	44	=	17.52%	

24) "There is too much talk of stress and burnout in the ministry today."

SA:	=	72	=	25.68%	+50.59%
MA:	=	55	=	21.91%	
NSV:	=	47	=	18.72%	
MD:	=	54	=	21.51%	-34.65%
SD:	=	33	=	13.14%	

25) "I still feel that I have been called by God."

SA:	=	210	=	83.66%	+93.62%
MA:	=	25	=	9.96%	
NSV:	=	6	=	2.39%	
MD:	=	10	=	3.98%	-3.98%
SD:	=	0	=	0%	

26) "I feel that my ministry is about showing people the love of Christ."

SA:	=	196	=	78.08%	+97.6%
MA:	=	49	=	19.52%	
NSV:	=	5	=	1.99%	
MD:	=	1	=	0.39%	-0.39%
SD:	=	0	=	0%	

27) "Too many want to feel secure and settled in the ministries they practise."

SA:	=	26	=	10.35%	+49.39%
MA:	=	98	=	39.04%	
NSV:	=	110	=	43.82%	
MD:	=	15	=	5.97%	-6.76%
SD:	=	2	=	0.79%	

28) "I feel that the parish ministry is an outdated means of taking the Gospel to the people of Scotland."

SA:	=	5	=	1.99%	+11.15%
MA:	=	23	=	9.16%	
NSV:	=	19	=	7.56%	
MD:	=	70	=	27.88%	-81.26%
SD:	=	134	=	53.38%	

29) "Specialised ministries such as hospital and industrial chaplaincies are not given their due importance."

SA:	=	33	=	13.14%	+37.84%
MA:	=	62	=	24.70%	
NSV:	=	84	=	33.46%	
MD:	=	52	=	20.71%	-28.27%
SD:	=	19	=	7.56%	

30) "I would like to belong to some form of team ministry."

SA:	=	54	=	21.51%	+43.42%
MA:	=	55	=	21.91%	
NSV:	=	49	=	19.52%	
MD:	=	38	=	15.13%	-37.04%
SD:	=	55	=	21.91%	

31) "Too much time is spent on committee and attending and preparing for meetings."

SA:	=	55	=	21.91%	+58.96%
MA:	=	93	=	37.05%	
NSV:	=	40	=	15.93%	
MD:	=	44	=	17.52%	-25.08%
SD:	=	19	=	7.56%	

32) "I would like to spend a lot more time than I am able on the preparation of worship."

SA:	=	78	=	31.07%	+70.11%
MA:	=	98	=	39.04%	
NSV:	=	38	=	15.13%	
MD:	=	31	=	12.35%	-14.74%
SD:	=	6	=	2.39%	

33) "It would be a benefit if some of the routine congregational visiting were taken over by congregational members."

SA:	=	99	=	39.44%	+84.06%
MA:	=	112	=	44.62%	
NSV:	=	25	=	9.96%	
MD:	=	12	=	4.78%	-5.97%
SD:	=	3	=	1.19%	

34) "I dislike the constant round of visits I have to do."

SA:	=	41	=	16.33%	+41.42%
MA:	=	63	=	25.09%	
NSV:	=	21	=	8.36%	
MD:	=	64	=	25.49%	-50.19%
SD:	=	62	=	24.70%	

35) "I feel that I do not have enough time to keep abreast of new works and movements in theology."

SA:	=	95	=	37.84%	+80.07%
MA:	=	106	=	42.23%	
NSV:	=	23	=	9.16%	
MD:	=	17	=	6.77%	-10.35%
SD:	=	9	=	3.58%	

36) "I believe the system of sabbaticals every few years to be a good one."

SA:	=	136	=	54.18%	+78.48%
MA:	=	61	=	24.30%	
NSV:	=	26	=	10.35%	
MD:	=	18	=	7.17%	-11.15%
SD:	=	10	=	3.98%	

37) "Being a minister is essentially about being a human being."

SA:	=	111	=	44.22%	+72.5%
MA:	=	71	=	28.28%	
NSV:	=	42	=	16.73%	
MD:	=	17	=	6.77%	-10.65%
SD:	=	10	=	3.88%	

38) "I spend too much of my time dealing with matters of church property and finance."

SA:	=	48	=	19.12%	+50.59%
MA:	=	79	=	31.47%	
NSV:	=	29	=	11.55%	
MD:	=	63	=	25.09%	-37.83%
SD:	=	32	=	12.74%	

39) "My sense of call is strongest when I feel that I have brought some comfort to those in distress, e.g., through bereavement."

SA:	=	90	=	35.85%	+76.88%
MA:	=	103	=	41.03%	
NSV:	=	26	=	10.35%	
MD:	=	29	=	11.55%	-12.74%
SD:	=	3	=	1.19%	

40) "Not enough stress is placed on the ministry being essentially a caring profession."

SA:	=	32	=	12.74%	+47.4%
MA:	=	87	=	34.66%	
NSV:	=	67	=	26.69%	
MD:	=	56	=	22.31%	-25.89%
SD:	=	9	=	3.58%	

SECTION SIX:**GENERAL OBSERVATIONS:**

- 1) "The Church is in need of a new reformation because the people of God have lost their sense of being ministers of the Gospel."

SA:	=	94	=	37.45%	+78.88%
MA:	=	104	=	41.43%	
NSV:	=	28	=	11.15%	
MD:	=	22	=	8.76%	-9.95%
SD:	=	3	=	1.19%	

- 2) "The Church has become more concerned with material and social concerns than with the spiritual truths of the Gospel."

SA:	=	52	=	20.71%	+60.15%
MA:	=	99	=	39.44%	
NSV:	=	17	=	6.77%	
MD:	=	52	=	20.71%	-31.46%
SD:	=	27	=	10.75%	

- 3) "I believe I have been ordained to bring people to a personal relationship with the Lord Jesus Christ."

SA:	=	130	=	51.79%	+82.86%
MA:	=	78	=	31.07%	
NSV:	=	22	=	8.76%	
MD:	=	16	=	6.37%	-8.36%
SD:	=	5	=	1.99%	

- 4) "To be a Christian one has to believe the Bible to be the infallible Word of God."

SA:	=	31	=	12.35%	+30.67%
MA:	=	46	=	18.32%	
NSV:	=	8	=	3.18%	
MD:	=	44	=	17.52%	-66.12%
SD:	=	122	=	48.60%	

- 5) "Woman in the ministry is unbiblical."

SA:	=	17	=	6.77%	+17.52%
MA:	=	27	=	10.75%	
NSV:	=	22	=	8.76%	
MD:	=	36	=	14.34%	-73.7%
SD:	=	149	=	59.36%	

- 6) "The Church needs to speak out more about the moral state of our nation."

SA:	=	68	=	27.09%	+72.5%
MA:	=	114	=	45.41%	
NSV:	=	28	=	11.15%	
MD:	=	35	=	13.94%	-16.33%
SD:	=	6	=	2.39%	

- 7) "I feel that the wider society today is unsympathetic to the work of the Church and her ministers."

SA:	=	41	=	16.33%	+66.13%
MA:	=	125	=	49.80%	
NSV:	=	31	=	12.35%	
MD:	=	46	=	18.32%	-21.5%
SD:	=	8	=	3.18%	

- 8) "Scotland has ceased to be a Christian nation, if it ever was."

SA:	=	75	=	29.88%	+74.89%
MA:	=	113	=	45.01%	
NSV:	=	21	=	8.36%	
MD:	=	40	=	15.93%	-16.72
SD:	=	2	=	0.79%	

- 9) "Being a minister today is harder than it used to be."

SA:	=	89	=	35.45%	+73.69%
MA:	=	96	=	38.24%	
NSV:	=	52	=	20.71%	
MD:	=	12	=	4.78%	-5.57%
SD:	=	2	=	0.79%	

- 10) "The authority and power of some committee of the Church both at presbytery and Assembly level is too great."

SA:	=	58	=	23.10%	+58.15%
MA:	=	88	=	35.05%	
NSV:	=	61	=	24.30%	
MD:	=	36	=	14.34%	-17.52%
SD:	=	8	=	3.18%	

- 11) "We are in danger of becoming a centralised church."

SA:	=	55	=	21.91%	+56.17%
MA:	=	86	=	34.26%	
NSV:	=	58	=	23.10%	
MD:	=	43	=	17.13%	-20.71%
SD:	=	9	=	3.58%	

- 12) "Training for the ministry is too academic and not enough attention is paid to the practical issues of the job."

SA:	=	82	=	32.66%	+69.31%
MA:	=	92	=	36.65%	
NSV:	=	14	=	5.57%	
MD:	=	40	=	15.93%	-25.09%
SD:	=	23	=	9.16%	

- 13) "I feel that the institutional Church has lost touch with the grassroots of Scottish society."

SA:	=	62	=	24.70%	+66.13%
MA:	=	104	=	41.43%	
NSV:	=	30	=	11.95%	
MD:	=	49	=	19.52%	-21.91%
SD:	=	6	=	2.39%	

14) "The Church is perceived by many, especially the young, as an outdated spent force."

SA:	=	94	=	37.45%	+84.86%
MA:	=	119	=	47.41%	
NSV:	=	14	=	5.57%	
MD:	=	22	=	8.76%	-9.55%
SD:	=	2	=	0.79%	

15) "I believe that the Church is still held in respect in many sectors of the community."

SA:	=	57	=	22.70%	+81.66%
MA:	=	148	=	58.96%	
NSV:	=	13	=	5.17%	
MD:	=	21	=	8.36%	-13.14%
SD:	=	12	=	4.78%	

16) "The ministry is increasingly an unattractive occupation."

SA:	=	35	=	13.95%	+47.8%
MA:	=	85	=	33.86%	
NSV:	=	36	=	14.34%	
MD:	=	62	=	24.70%	-37.84%
SD:	=	33	=	13.14%	

17) "The Church needs to become more radical not less."

SA:	=	65	=	25.89%	+60.55%
MA:	=	87	=	34.66%	
NSV:	=	47	=	18.72%	
MD:	=	32	=	12.74%	-20.7%
SD:	=	20	=	7.96%	

18) "Traditional theological doctrines, such as the Virgin Birth, need to be re-expressed in the light of modern scientific knowledge."

SA:	=	38	=	15.13%	+37.44%
MA:	=	56	=	22.31%	
NSV:	=	42	=	16.73%	
MD:	=	44	=	17.52%	-45.8%
SD:	=	71	=	28.28%	

19) "The loss of a sense of the miraculous in the Church is lamentable."

SA:	=	82	=	32.66%	+69.31%
MA:	=	95	=	36.65%	
NSV:	=	45	=	17.92%	
MD:	=	22	=	8.76%	-12.74%
SD:	=	10	=	3.98%	

20) "In the Church we fail to use the resources we have, like our buildings, to their best potential."

SA:	=	110	=	43.82%	+86.84%
MA:	=	108	=	43.02%	
NSV:	=	21	=	8.36%	
MD:	=	12	=	4.78%	-5.57%
SD:	=	2	=	0.79%	

21) "The practice of ministry belongs to all not just the ordained."

SA:	=	157	=	62.54%	+97.59%
MA:	=	88	=	35.05%	
NSV:	=	3	=	1.19%	
MD:	=	1	=	0.39%	-1.18%
SD:	=	2	=	0.79%	

22) "It would be good to see a lay person as Moderator of the General Assembly."

SA:	=	92	=	36.65%	+54.97%
MA:	=	46	=	18.32%	
NSV:	=	57	=	22.70%	
MD:	=	31	=	12.35%	-22.31%
SD:	=	25	=	9.96%	

23) "Women are often more pastoral as parish ministers."

SA:	=	18	=	7.17%	+33.46%
MA:	=	66	=	26.29%	
NSV:	=	116	=	46.21%	
MD:	=	32	=	12.74%	-20.3%
SD:	=	19	=	7.56%	

24) "I believe that the Church of Scotland will continue to decline in the years to come."

SA:	=	34	=	13.54%	+43.39%
MA:	=	90	=	35.85%	
NSV:	=	43	=	17.13%	
MD:	=	64	=	25.49%	-33.45%
SD:	=	20	=	7.96%	

25) "There is an optimism around the Church and a willingness to make decisions that may be painful."

SA:	=	17	=	6.77%	+50.19%
MA:	=	109	=	43.42%	
NSV:	=	41	=	16.33%	
MD:	=	74	=	29.48%	-33.46%
SD:	=	10	=	3.98%	

26) "We have to change our understanding of ministry and encourage congregations to stand on their own feet."

SA:	=	74	=	29.48%	+78.48%
MA:	=	123	=	49.00%	
NSV:	=	33	=	13.14%	
MD:	=	17	=	6.77%	-8.36%
SD:	=	4	=	1.59%	

27) "The present vacancy procedure is bad for congregations and for ministers seeking employment."

SA:	=	105	=	41.83%	+80.87%
MA:	=	98	=	39.04%	
NSV:	=	38	=	15.13%	
MD:	=	24	=	9.56%	-11.95%
SD:	=	6	=	2.39%	

- 28) "A new minister should ideally succeed his predecessor on the day following the latter's departure."

SA:	=	58	=	23.10%	+48.59%
MA:	=	64	=	25.49%	
NSV:	=	29	=	11.55%	
MD:	=	55	=	21.91%	-39.04%
SD:	=	43	=	17.13%	

- 29) "The placement of ministers into charges by a central body would be beneficial for all."

SA:	=	12	=	4.78%	+17.52%
MA:	=	32	=	12.74%	
NSV:	=	32	=	8.36%	
MD:	=	75	=	29.88%	-74.1%
SD:	=	111	=	44.22%	

- 30) "We are in danger of losing sight of the understanding that we are the servants and not the leaders of God's people."

SA:	=	46	=	18.32%	+54.97%
MA:	=	92	=	36.65%	
NSV:	=	40	=	15.93%	
MD:	=	55	=	21.91%	-29.08%
SD:	=	18	=	7.17%	

- 31) "I believe that there should be a compulsory period of practical training after one's graduation, over and above the probationary year."

SA:	=	47	=	18.72%	+53.77%
MA:	=	88	=	35.05%	
NSV:	=	49	=	19.52%	
MD:	=	39	=	15.53%	-26.68%
SD:	=	28	=	11.15%	

- 32) "My Kirk Session is my greatest tool for ministry."

SA:	=	32	=	12.74%	+43.01%
MA:	=	76	=	30.27%	
NSV:	=	36	=	14.34%	
MD:	=	84	=	33.46%	-42.62%
SD:	=	23	=	9.16%	

- 33) "The Church does not use fully all her members in the ministry."

SA:	=	130	=	51.79%	+92.02%
MA:	=	101	=	40.23%	
NSV:	=	13	=	5.17%	
MD:	=	7	=	2.78%	-2.78%
SD:	=	0	=	0%	

- 34) "People only need the Church during their crises."

SA:	=	23	=	9.16%	+39.43%
MA:	=	76	=	30.27%	
NSV:	=	26	=	10.35%	
MD:	=	67	=	26.69%	-50.19%
SD:	=	59	=	23.50%	

35) " Being a minister means that sometimes you have to allow yourself to be vulnerable."

SA:	=	160	=	63,74%	+90,83%
MA:	=	68	=	27,09%	
NSV:	=	14	=	5,57%	
MD:	=	3	=	1,19%	-3,58%
SD:	=	6	=	2,39%	

185 (74%) of those who returned the Questionnaire indicated that they would be willing to have a personal interview.

APPENDIX TWO:

The following **Appendix** contains in **Section A** a copy of the Structured Interview Questions.

Section B contains a range of quotations from these interviews. I have attempted to faithfully represent the degree and nature of the responses in selecting these quotations. The total data from the Structured Interviews runs to over 230,000 words.

Further for the purposes of this thesis quotations are only given for questions which are considered of primary significance to the development of the argument within the main text.

In order to protect anonymity names have been changed. Initials after the quotations refer to the Interview number and the page number of the Structured Research Interview typescript, i.e., Interview I, page 1 = (SRI 1: 1)

SECTION A:**STRUCTURED INTERVIEW QUESTION SHEET:**

The average interview lasted between 1- 2 hours. Not a few were longer and very few lasted under a hour. Questions were not followed rigidly in order though all were asked as were various additional one's which varied from individual to individual.

- Q1: Can you tell me at what age you became a minister, and whether you had a previous occupation?**
- Q2: Did you enjoy your job and do you miss it?**
- Q3: Was there any one moment when you felt 'called' to be a minister, if so what was it?**
- Q4: Was there any one individual who had a great influence upon your decision to become a minister and in what ways did they influence you?**
- Q5: Are there any ministers who have had a particular influence upon you, and why?**
- Q6: When you think of your ministry can you tell me what is your favourite biblical passage(s) or image to describe it?**
- Q7: When you began your ministry did you feel that you knew what you were going to face and what you had to do?**
- Q8: Thinking back to your training, do you feel that it has equipped you for your ministry?...If not, in what areas do you feel extra training may have been helpful.**
- Q9: In what ways has your idea of the minister's role altered over the years?**
- Q10: Do you think that you have achieved what you wanted to when you first started?**
- Q11: Can you tell me what in ministry you most enjoy doing?**
- Q12: Can you tell me what it is that you try to avoid , that you really don't like doing?**
- Q13: What was the best thing that happened in your ministry in the last six months?**
- Q14: What was the worst thing that happened in your ministry in the last six months?**
- Q15: When you have had a really hard day or week, how do you unwind?
..Do you often take your problems home to the manse?...Do you find it**

easy to switch off from work, to spend time with your family?

- Q16:** Do you feel guilty about taking time off?
- Q17:** Do you find it easy to make friends with people in the congregation?
- Q18:** Do people consider you to be *different*, if so, in what way? How do you cope with this?
- Q19:** Which part of your ministry do you enjoy doing and why?
- Q20:** Which part of your job do you feel best at, most competent in?
- Q21:** Which area of ministry do you feel least equipped in?"
- Q22:** Can you tell me of a moment when you felt that you were really in the right job, that the ministry was for you?
- Q23:** Can you tell me of a moment when you felt a misfit, that you were in the wrong job?
- Q24:** In any given week what task do you feel it is most important to accomplish?
- Q25:** Could you tell me if you find it easy to keep up with the demand to visit people?
- Q26:** Do you sometimes wonder why you are visiting?
- Q27:** Do you enjoy leading worship.. Does it take a lot out of you, physically as well as spiritually?
- Q28:** Do you feel that people's estimation of you is largely dependant upon your abilities in conducting worship?
- Q29:** Do you find it easy to worship yourself whilst you are conducting a service?
- Q30:** Do you ever get annoyed at the demands that non-church members make upon your time , e.g., by funerals and weddings.?
- Q31:** Do you find it easy to delegate? What would you like others to help with or take over?
- Q32:** If you were starting again today what one thing, if anything, would you like to have done differently , and why?
- Q33:** Do you find that other professionals accept that the ministry has a place

in the caring world?

- Q34: Are your congregation supportive?**
- Q35: Are your fellow ministers supportive?**
- Q36: Is your local presbytery supportive?**
- Q37: Where would you like to be in ten years time?**
- Q38: Are you optimistic about the Church's future?**
- Q39: Are you optimistic about the future of the ordained ministry in the Kirk?**
- Q40: Could you in one sentence tell me what you see as the role, the job, of the minister?**

APPENDIX TWO:

SECTION B:

Q3: Was there any one moment when you felt 'called' to be a minister, if so what was it?

"It was dramatic and precise, from Catholicism to the Light." (4:1)

"No, for as long as I can remember I always wanted to be a minister. I even have very vivid recollections of playing with my parents as a small child on a Sunday evening in the days before television, playing at being a minister. We had in our front room a fancy piece of furniture which was a harmonium. ...I remember once in Primary 7 on a Parents Day my mother coming into the classroom and the teacher saying, "Oh, Mrs MacDonald, wee William's going to be a minister." I had written an essay on what I had wanted to be when I left school. So as long as I can remember I wanted to be a minister." (8:1)

"no Damascus Road just a Dumbarton one." (11:1)

"a growing awareness." (12:1)

"In a sense the person most surprised by my calling to the ministry was me." (14:1)

"I was never without a sense of call to the ministry.. I once wavered for ten minutes." (17:1)

"I can point to the day under D.P.Thomson when I committed my life to Christ and then when I committed my life to the ministry." (22:1)

"I remember having a profound conversion when I was 10 and I wanted to be a missionary....The sense that God was calling me to go into the ministry came gradually from the age of 16, hard as I was a woman in a Church which didn't ordain women then." (44:1)

"I suppose it was an unconscious awareness but there was a specific period in which I felt that I was being called." (64:1)

Q4: Was there any one individual who had a great influence upon your decision to become a minister and in what ways did they influence you?

"Donald Macloed from the Free Church." (5:1)

"The person who most influenced me was my parish minister - I didn't want to be like him. So whenever I'm not sure about who I am in my ministry I remember him. I speak to Women's Guilds and remark on what it was like in our home at about 6.30 p.m. on a summer evening when my mother said, "It's the minister." after she had spotted him coming into the front of the street. There was absolute pandemonium getting the house ready. It was re-dusted and polished and clothes were changed. Knowing, that in these days, God help the Minister of St High, who passed the homes of other members getting to our front door. So there was time to do that. Then my mother would always tell this big whopper as she was opening the front door in her clean dress, 'Oh come in Mr Robertson. This is a surprise!' My recollection of churchgoing and ministry were one's of sheer boredom... The best advice I had on being a minister came from my father who said, 'Son, if you ever become a minister and hear that everyone is patting you on the back and saying what a jolly good person you are, get in that church, get on your knees and pray for something terrible to happen. Because there is something far wrong when everyone likes the minister.' (8:2)

"I am like blotting paper and I have been influenced by so many." (17:1)

"Not an individual but the Student Christian Movement and all involved in it." (18:1)

"I wouldn't be here had it not been for the ministry of Leonard Small." (21:1)

"My father was a minister and I suppose I imbibed a lot from him. ...The cynicism of the manse child gave way to interest, into passion...but as a child of the Kirk I feel I can harangue it more."(41:1)

"My father in his ministry and my mother...but also my own parish minister by his personality and outlook."(52:1)

Q5: Are there any ministers who have had a particular influence upon you, and why?

"Tom Allan had shown me a totally new side of what it meant to be a minister. Coming from Stornoway I can still see him in St Vincent Street in the old coffee bar at midnight, talking to prostitutes and alcoholics, not preaching, just being there. Ministering with a sanity, very firm, very loving." (3:3)

"Willie Barclay and his straightforward approach."(11:1)

"Fundamentally, Tom Torrance, he shaped the whole pattern of my ministry and hopefully still does.... I think a lot of the trouble in ministry today, a lot of the thing behind burnout, arises because ministers are not sure what they are about. I attend conferences and colleagues are always on about their role and what it might be. I don't think I have ever had any problem knowing what my role is and I attribute that to Tom Torrance. Basically what he said to us is that we are first and foremost, always and only, ministers of Word and Sacrament. If you have that kernel that is identifiable and unique in all that you do and offer to society, then all the rest flows from that, your visiting, your organisations, your admin, everything...It is the lack of this central conviction which is the problem...."(13:1)

"I have very little faith in church leaders in general....the most significant influence came at college through Chris Wigglesworth and his ability to bring to apparently opposite thoughts into dialectic conversation." (14:2)

"George Macloed was a giant above all others."(15:1)

"Rev William Still has been an inspiration throughout my life." (23:1)

"Roland Walls at university gave me the space for my mind to grow." (26:1)

"George Macleod and the whole Govan thing.. a great pastor, a loving preacher.. a perfect minister." (28:3)

"James Stewart in his preaching and teaching and many other unconscious ministerial influences.

"(30:1)

"Matthew Black with his tremendous compassion and great intellect." (48:1)

"As with so many of my generation at Trinity, the influence of Robert Davidson is phenomenal."(63:2)

Q6: When you think of your ministry can you tell me what is your favourite biblical passage(s) or image to describe it?

"The Cross....and what it signifies. Not just death and sacrifice but the whole aspect of triumph is important to me as an image for ministry." (2:2)

"The whole of the Incarnation....I feel very strongly that you have to be yourself, warts and all, and what we are called to do is to be that. We are not saints, I hate being called 'Mr' and being put on a pedestal....Christ was himself he did not hide his weakness or his tears." (4:2)

"The Good Shepherd.. the pastoral side of ministry."(6:1)

"the events of Jesus' ministry and in particular Holy Week have conditioned my ministry and how I understand the human predicament." (7:2)

"I have come that you may have life in all its fullness."(10:2)

"The church as the family of God." (16:2)

"I am terribly influenced by the story of the woman who came and touched Jesus' garment and was healed. ...That seems to me to be the pattern of ministry. I am here as the parish minister, accessible to everyone, at their service, in a way at their beck and call. And the blessing that they expect to get from God mustn't be impeded because I feel they don't quite understand it, or they don't quite answer the questions I want them to." (17:2)

"Everyone that thirsteth come to the waters." from Isaiah." (19:2)

"John 3:16 says it all." (20:3)

"The Ezekiel passage about God shepherding the sheep." (21:2)

"The words of the hymn sum up my ministry: 'Use me Lord, use even me, just as thou wilt, and when and where, until Thy blessed face I see. Thy rest, thy joy, thy glory share.' " (22:2)

"The passage in Ephesians 'Go forth to the vocation to which you are called.'" (27:2)

"The image of the Good Samaritan." (38:3)

"The whole shepherd imagery in the New Testament describes ministry in its pastoral nature for me." (49:1)

"For a long time I have thought in terms of my ministry being about releasing the gifts of the Spirit." (50:2)

"Here I am, send me' (Isaiah 6)" (57:2)

"I remember a hospital chaplain describing his ministry as 'My job is to help people face living and to face dying.' - that sums it all up for me better than any scripture." (58:2)

"When the Lord commands he enables." from Exodus.. ministry is ever changing. Those who fail in it fail to change." (66:2)

"The call of Isaiah has always got through to me." (70:2)

Q7: When you began your ministry did you feel that you knew what you were going to face and what you had to do?

"I thought I did...I tried to keep a mornings in the study, afternoons out visiting and evenings at meetings kind of ministry. You could still do that in the 60s. But it was a very busy life." (2:2)

"Up here I knew what I was going to face...but I came to a parish where the Bible had not been preached for two generations...so it was a hard struggle to win them round again for the Lord." (16:2)

"No, I knew exactly. I grew up in the Church and had watched other ministers at fairly close proximity so I knew what I was letting myself in for." (20:3)

"I remember distinctly in my final year feeling I am not ready for this." (21:2)

"No ...I went with no blueprint over than to listen for the Holy Spirit." (25:3)

"I remember being inducted on the Wednesday night, taking the Thursday off and then on Friday sitting in my study and thinking. 'This is great. I am a minister. What do I do?' I hadn't a clue....I certainly had no indication of the amount of opposition, conflict and difficulties I was to face for preaching the Gospel in a congregation which didn't want to hear." (51:4)

"I was totally unprepared.. It amazes me that when you come to a church there is no information really. A congregational roll, a few comments and then you can sink or swim." (52:5)

"I don't think you can ever be fully prepared and I don't think I stop learning." (67:1)

Q8: Thinking back to your training, do you feel that it has equipped you for your ministry?...If not, in what areas do you feel extra training may have been helpful.

"Superbly intellectual about death but nothing on the nature of geriatric illness." (4:3)

"No....But I think it is very easy to knock Practical Theology. My professor was James Blackie, a nice man but well known for coming in with an armful of books and telling us what so and so thought and he never seemed to have a view of his own...For instance it is all very well knowing when the marriage service changed but not much use if you don't know at your first wedding how to fill in the Schedule." (8:5)

"There is no substitute for experience but you can be prepared for experience and I wasn't. Not least for the fact that I was a stranger coming to a people who knew each other, who had all friendships and enmities, who had worked with each other for decades...and I a mere slip of a lad, had to lead them..." (11:2)

"Willie Barclay told us that College was to train us to be teachers not ministers...The area I missed most was the lack of devotional studies." (15:2)

"I don't think I was equipped for ministry...and I would not have got through it had I not had my constant biblical group and study." (16:3)

"When I was there the Divinity course was a total irrelevance to the Gospel." (23:2)

"It taught me how to think, how to read and how to put things on paper...It didn't equip me for dealing with human beings." (29:2)

"Personally I think the training was sufficient." (30:2)

"The longer I have been a minister the more I have appreciated my training." (36:2)

"I am passionate about this and a few months into my first charge complained at the Assembly about this....nothing prepared me for the shock of the parish." (48:2)

"I enjoyed my practical training but must confess I found the academic side a bit shallow." (51:3)

Q9: In what ways has your idea of the minister's role altered over the years?

"I never appreciated I would be spending so much time with people - and yet our training was all about books, little about people and how they work." (3:4)

"I think I used to be much more a one-man band...Now I see my ministry as like the captain of a ship...it cannot move without its crew and officers who are the congregation and Session..." (5:4)

"I think so many of us tend to set ourselves apart. Okay that is what ordained ministry is but I think we do it in hew wrong way. Ministers have this terrible habit of giving the impression they are a race apart...It is as if they are a little bit better than anyone else. I get that impression...I am not even sure if we need to be ordained, I don't know." (6:7)

"I think it has, whilst accepting that I was ordained to the ministry of Word and Sacrament, I think in the light of sociological changes I have seen that that is not a complete or adequate description of ministry.

I think with all the breakdowns that are happening it is partly because people aren't sure about their call. I think that by the time the person comes into the ministry then it is too late - you have to tackle the problem at selection school...Though some who undergo stress think it is because they have not prayed enough or been faithful in their devotion." (10:2)

"I would see myself as a team player now." (11:3)

"I have to say that much of our frustration as ministers is that we are not only doing what we were trained to do but that we are not doing what we want to do. We are not ministers. We may be managers of property or finance at worse, at best we may be managers of pastoral career, or worship leaders, or that kind of thing. But we have failed to declare the niche that we see ourselves occupying in relation to that situation related to our particular training and skills. ...It may be that we need to recognise that we do not have the skills to moderate meetings; that we do not have the skills to be the best preacher within our congregational context, or the best carer or the best youth worker. We need to identify what role we have in terms of training to fit best within the context of our leadership team. We cannot continue to be the individualistic leader of everything."(14:3)

"I always saw ministry all the way through as a life of sacrifice. This oddly relates probably to my conversion and the feeling that this was an all or nothing thing. That has been how it has been for me and I am very conscious of that especially in what I have asked from my family. The family have been aware of that and have been irritated by it. They feel they have been deprived by it and they have. If I had to choose between them and the Church, then the Church always came first." (28:2)

"I didn't know how to handle young people."(30:3)

"Once called to be a minister one is always a minister. You never escape it and that is probably why I am restless in my retirement. I do not just miss the church, but I miss the people, and I miss my job and I miss my home."(35:3)

"I would say when I came here I tried to lead, increasingly I am trying to allow myself to be led by the congregation in its ministry" (37:5)

"When I left college I had such a romantic image - the great preacher and populist...It is only when you are in the parish that you realise the image doesn't match the reality...The image of ministry which most of us were taught at college was the image of the rural ministry 30/40 years ago where if a man had a funeral in the week that was all he did...I have an average of four"(47:2)

Q10: Do you think that you have achieved what you wanted to when you first started?

"I think my understanding has altered. The word 'achieved' in the context of the ministry is tendentious."(11:3)

"The ministry was easier for me than it is for someone entering now. I have five years to go and I have given and got everything I have wanted..."(12:3)

"I was so naive when I set out...I thought whole hordes of people were going to fall at my knees and commit themselves to Christ.. that hasn't happened and the lack of response has been a disappointment."(21:2)

"No I don't. After 20 odd years I have never had the feeling of being on top of things." (24:2)

"In some sense I feel I haven't even begun." (32:2)

"No. There are so many things I still want to achieve and yet I realise now that I won't with my retirement coming up." (47:5)

"What I have not achieved is learning how to cope with people when they resign..."(68:3)

Q 11: Can you tell me what in ministry you most enjoy doing?

"Oh worship without a doubt, anything connected with worship. I should think it is the fact I am being used, in spite of myself. I feel that I am the transmitter. It is not a personal thing - that has to be avoided. Everything has to point to Jesus, you must not get in the way." (1: 3)

"I would like to think it was my worship services."(10:4)

"Teaching and ordering the structures." (14:4)

"The reading and preaching although its difficult." (16:4)

"I am good at leading meetings but as with other things I am competent at - I don't really enjoy anything in ministry - I just do it." (26:5)

"I like the pastoral side." (27:3)

"The area I most enjoy is paradoxically the one that gives me the most heart-searching - the sharing in the leadership of worship and the development of new ways of worshipping." (28:3)

"I have always enjoyed being a friend to people." (38:5)

"I enjoy the one to one counselling and a ministry of healing, which I would say is the greatest gift the Lord has given me." (41:3)

"Without a doubt I enjoy my preaching...I think I have a gift there." (58:3)

Q12: Can you tell me what it is that you try to avoid , that you really don't like doing?

"Administration and committee meetings and yet I am on so many." (2:3)

"I hate meetings...Coming from the world of business it never ceases to amaze me how there if you all disagreed on a position after the vote was taken you all accepted and got on with it. Whereas in the churches the side that have 'lost' tend to go out muttering." (4:5)

"Doing the social round, the being present...I hate the thought of the Guild coffee morning and being endlessly polite, particularly when you know that they are all watching to see if you are going to speak to this one or that one and how long you spend with such and such." (9:5)

"If only I had known there would be so much administration." (16:4)

"I tend to put off sermon preparation until the last moment...I regard it as a bit like a degree examination." (18:4)

"running the machine." (25:4)

"I avoid paperwork like the plague." (41:2)

"I never seem to be able to stir myself to keep going round and round the congregation and staying in someone's house for 10 to 15 minute intervals." (47:4)

Q13: What was the best thing that happened in your ministry in the last six months?

"In the last six months, I was off ill from November to January. I was at a near breakdown , where things over a period of years had come to a crisis, had come to a head. I would say that was the best thing that could have happened - a total break to re-charge myself. I understand things now a lot better than six months ago." (3:5)

"The best thing that has happened to me is that I have separated from my wife and the worst thing is that my child is away with her.

The first thing is that it is extremely important to have the home as a good support system as minister. If there are stresses and tensions relating to the home system and it becomes part of the battleground where there is little respite or refuge, then the pain is in the end unbearable. You cannot deal with pain inside as well as out. My ministry suffered because I spent an inordinate amount of time trying to put

my marriage and family life in order....It was traumatic and horrifying but life-liberating."(14:5)

"I don't feel competent and therefore do not enjoy pastoral encounters...The other thing is that we are not wanted anyway in so many crisis situations. I have to confess we are marginalised and our role is unclear. My training failed me in that it did not make clear to me what my distinctive role was in the context of pastoral counselling."(20:6)

"...one of the purest moments came in worship during a healing service when I felt God was using me."(35:4)

"Fulfilment's are rare. I don't think I often have a sense of fulfilment. That sounds terrible. I have a sense of relief... overwhelming senses of relief when an ordeal is over."(56:7)

"I have always enjoyed being a friend to people." (58:5)

"I enjoy the one to one counselling and a ministry of healing, which I would say is the greatest gift the Lord has given me."(61:3)

"Without a doubt I enjoy my preaching...I think I have a gift there." (68:3)

Q14: What was the worst thing that happened in your ministry in the last six months?

"The negative is personal, the realisation after 25 years that I have been wrapped up in my ministry that I may have given my family and especially my two daughters...just the feeling that I should have known them better.. I had arranged to take one on a trip two days ago but the timing had been changed and during a bit of banter she snapped: 'You won't take me. You're more interested in your old ladies than me.'...It has made me think...I have never willingly taken my children for granted but I think I did a lot of things thinking they would understand. The same probably applies to my wife as well." (8:6)

"Yesterday two old ladies turned to me and said, 'We don't need your help. We don't need you. What use are you to any of your congregation.' That was really hard. I mean, what use am I? I am no use to myself or my family as a husband, father, even as a man. I am something I am not." (18:4)

"I have been trying to keep my temper with a particularly unpleasant and unloved elder.. and after two years I cracked."(19:5)

"This is a new parish and yet again I have been struck by the volume and variety which is the ministry - sometimes, not often, well if I am truly honest, very often, it is too much. Every congregation is like an Aegean Stable."(55:4)

"I have felt over these months a creeping exhaustion which comes with my ministry, especially when I get into pastoral situations where I do not know what to do." (63:3)

Q15: When you have had a really hard day or week, how do you unwind? ...Do you often take your problems home to the manse?...Do you find it easy to switch off from work, to spend time with your family?

"Yes and no. I am a minister seven days a week but I enjoy it." (8:6)

"I don't relax naturally or quickly...In order to do so I have to get away from the parish."(10:3)

"I think I have certainly become less demanding and realised I do not have to do it all."(12:3)

"Absolutely I have been blest by not having a conscience."(14:13)

"My principal way of unwinding would be prayer."(15:9)

"I unwind.. The collar comes off...Psychologically that is good.. I am on my own .My wife knows no

confidentialities." (18:3)

"When I was there the Divinity course was a total irrelevance to the Gospel." (23:2)

"I have long since learnt the loneliness of the long distance runner." (35:9)

"I think so many ministers are solitary by nature, married or single. I know I tend to shade my life towards the work side rather than the family and I don't approve of that but I find myself doing it." (46:3)

"It is not so much a matter of switching off but switching over, perhaps into a kind of practical mysticism, like listening to a piece of music." (48:4)

"I take pressures home for a wee while. I am not good at taking time off...My wife initially had a problem with being the minister's wife but I think now it is easier and better. The problem is that you as the minister can often not spot these problems because you are so wrapped up in your work." (57:5)

Q16: Do you feel guilty about taking time off?

"I don't know about guilty but I suppose I didn't take much time off...My work is inter-woven with my life." (2:3)

"Not now. I became consumed by people's problems. I see myself now in the role of the doctor - I do what I can to help but I have to leave with the people and with God the responsibility...It was only my breakdown that taught me that I was trying to live up to my congregation's unreal expectations." (5:8)

"Yes. I don't have a day off as such. It is supposed to be Saturday but I am often writing my sermon or something is happening. I feel guilty though if I am going round the shops and I bump into someone and my first thought is, 'I bet they are thinking I should be visiting someone.'..." (6: 8)

"... I don't now, but then I am nearing retirement. I think it is crazy to think that you can switch off from ministry because I spent more time worrying on my day off over what I had left undone...What is needed are longer periods of holiday with intense rest." (38:4)

"One always feels guilty ..and don't you believe anyone who says they aren't. But to some extent I have hardened myself to that." (40:6)

"Being available, even when you go to bed, you can never guarantee that the phone will not ring. You never really are truly off and so that instils guilt until you get used to it." (42:5)

"I am never guilty about that - guilty about a lot of other things - it is my duty." (57:6)

"There is an attraction in the job to become compulsive but I think what we are talking about is a good dose of common sense." (59:4)

"I take pressures home for a wee while. I am not good at taking time off...My wife initially had a problem with being the minister's wife but I think now it is easier and better. The problem is that you as the minister can often not spot these problems because you are so wrapped up in your work." (62:5)

Q17: Do you find it easy to make friends with people in the congregation?

"That's a difficult one. I was schooled at a time when you were discouraged from making friends in the congregation.. so no." (2:3)

"Like it or not it is inevitable that a minister, no matter how hard he tries, is going to have a personal relationship with some more than he will with others and I would hate anyone to put me in a strait-jacket and say to me that 'You can't be human,' " (3:4)

"Yes.. I know some ministers are concerned about favouritism, I am not." (6:8)

"We discussed this when we came here and decided that we would not make any friends in the congregation but would be friendly. I feel now we are impoverished... I think that many men in the ministry are schizoid and aren't very warm at the affective level and don't make good friendships. My friendships are short-lived and yet my wife's last a lifetime." (52:5)

"I am very wary about making friends after a very negative experience where confidences were lost by a so-called friend in our last congregation." (61:5)

"I think as a single female I have to be very careful...everyone is looking to see if there will be a man and if I will have a relationship. ...If you are friendly with everyone you can be more friendly with some, but if you are not friendly with everyone you cannot be friendly with some." (72:9)

Q18: Do people consider you to be *different*, if so, in what way? How do you cope with this?

"Not as much as they used to, especially in the Islands. ...It is impossible, I think, for a minister to say how much he is doing is because he is professionally in a place at one time and how much of that is because he is a human being, ministering as a Christian but with a specific ministry, but having the opportunity of doing it, time wise." (3:4)

"It's amazing the number of times when people have got to know me and then discover I am a minister and remark 'But you're a ordinary person.' That's sad." (10:4)

"In my early days I think I was taken as 'the minister' and was content to be 'the minister'. It gave me a sense of identity in the community." (12:4)

"I think they do. It would be the priestly image. They do expect you to be apart... There can be an overreaction whereby you try to make all ministers have feet of clay and there is nothing different about them. I think of Chaucer's Goodly Priest who lived by the phrase, 'if gold will rust what will iron do?' I think we have to see ourselves as leaders and therefore there should be greater expectation of ourselves and I think the congregation is entitled to see us in one sense out in front." (15:9)

"People are judging you all the time. This is the alarming thing about the ministry. It is not just in the conduct of worship...so many people are out just to criticise you." (21:5)

"I wear a dog collar a lot, much more than I thought I would...I am not a cut above anyone but it is a badge they can talk to, spit at, or throw stones. In all three ways I should wear it." (25:8)

"Yes, I think they still do. Sometimes it is good, sometimes it is bad, sometimes it is moving... One must not ridicule that though equally one must not fall into the trap of becoming what people think you are." (29:7)

"Yes I think people are uncertain. They hear about ministers going off the rails and they are concerned. Some will see you as a more human figure. But you are a marginalised creature, on the margins of their perception and of the community's ... I live not in a ghetto of knowing who I am ... but in the ghetto of not knowing who I am." (33: 7)

"Yes but the more they get to know you the more in a sense they get disillusioned that you are not. ... People have to understand that a minister is a human being and that being human is acceptable. That if you cry it is not a denial of your faith. That if you happen to be in bed at 10 am in the morning it is not a mortal sin. We have to help ministers to be human and to simply build up relationships. Building relationships and accepting people as they are the two needs of ministry today because only then will ministers accept themselves, weaknesses and all and not try to be 'different.' " (44:3)

"The minister is meant to be different by the very fact that he is paid and full time... That is all." (51:6)

"There must be credibility in a minister's personal life...I succeeded a minister who ran off with a parishioner....I have fought unsuccessfully to get credibility back." (53:4)

"People are getting to know the real me - slowly and its painful." (67:5)

"People will have to change...I am not different, even though they think I am."(68:4)

"People quite often question my sanity! I suppose people do see you as being different . Sometimes though people say that they can talk to me because I am not like a minister but am like a normal person."(71:3)

Q20: Which part of your job do you feel best at, most competent in?

" Without a doubt the preparation for Sunday is paramount...But as I said pastoral situations enhance that worship." (8:6)

"I think I enjoy public worship the best, I try to avoid routine visiting." (32:6)

"Visiting and getting alongside people."(40:4)

"I enjoy leading worship though I suspect I am not good at it."(69:2)

"I love worship though I am not sure if I am good at it."(70:2)

Q21: Which area of ministry do you feel least equipped in?"

" Conflict, I hate it but I try to remember that the person I argue with now may be the husband or wife I will be supporting in their loss tonight." (3:5)

"...counselling and yet people have said that is not true."(5:5)

"Filling in blessed forms."(11:5)

"I am not good at building up a sense of fellowship, I am socially awkward and I do not like being at the centre of things and that includes during worship." (26:6)

" I feel that the area I lack in is in terms of teaching and education which for someone whose image of ministry is as the ordained teacher of the Word is a big issue."(59:4)

Q22: Can you tell me of a moment when you felt that you were really in the right job, that the ministry was for you?

" Over the years and especially in the '60s which were heady days for new theology, I don't think we had total confidence then in our role, our function. I was trained in the 50s when that crisis of confidence was beginning and it reached a peak in the 60s. But certainly through the 70s and 80s I felt an increasing confidence in ministry in the sense that I personally was less apologetic for it. With no disrespect to colleagues, it is not social work, it is not welfare work or anything else, it is ministry, and that is sufficient. That can stand in its own right...For me my confidence has grown the more I have emphasised the pastoral." (2:4)

"It has always felt right and when it hasn't I have thought to myself what else can I do."(13:4)

"Moments when you are handling bereavement situations and conducting worship at a funeral. I have felt on occasion totally and utterly inspired . There have been times when during funerals and at no other time, when I have felt, almost a mystical relationship both to the divine and to every single person in the congregation." (28:4)

"I think seeing the change from 'we' and 'they' to 'we' in the Kirk Session and congregation."(30:4)

"The best feelings, and they are in my case rare, are when you know that you have conducted a good service - that is what it is all about , after all."(38:4)

"Strangely enough last week when I buried someone whom I had been with for the last few months whilst she was dying of cancer. She had a handicapped daughter but there was a tremendous coming to terms with her life before her death."(42:7)

"Usually the sad moments...oddly enough especially when I have been involved in suicide cases."
(43:5)

Q23: Can you tell me of a moment when you felt a misfit, that you were in the wrong job?

"Many and when I have looked for help from the structures it has not been there. How can presbyteries cope pastorally with people. ..We need to find a better way."(3:6)

"I was three years in this my first charge and I worked all the hours that God had sent and I just collapsed physically , mentally. I went down into such a depression that I felt that there wasn't anything worth living for. It was a terrible experience. Then I began to wonder whether I should continue in the ministry because I wondered if I could cope if I went back. The poster up there has the two foundation facts of my new ministry '1) There is a God and 2) You are not Him.' ...There are of course bad days when I have my normal healthy doubts but not like my former crisis experience." (5:6)

"What distresses me...and it is ironic.. is that for so many ministers the motivating factor for so much of what they do is guilt. I am off after an operation, and yet someone from the parish has come to see if I will visit someone... and I feel a hell of a lot of guilt about not going there but taking my sons to the football on Saturday.... What sort of way to live a life is that?"(38:4)

"The first meeting of my session - it was hell."(50:5)

"When the pressure of work got so great I felt I wasn't able to do the job properly."(64:5)

"Every time the phone rings on a Saturday night during Scotsport and someone is on asking if you can 'do the wean'"(73:3)

Q24: In any given week what task do you feel it is most important to accomplish?

"The task of preparation."(5:6)

"To have prepared and to conduct a worthwhile act of worship."(10:6)

"Preparation for worship." (13:5)

"Conduct of worship."(15:8)

"Still to be able to laugh after Sunday morning."(19:7)

"The focal point if the Sunday morning. I set out on Monday morning and start my preparation....I could never take a Monday off." (21:6)

"To get the sermon written before the service begins."(29:6)

"The sermon - I have to be able to perform."(40:5)

Q25: Could you tell me if you find it easy to keep up with the demand to visit people?

"People are selfish.. They think that they should have the minister visiting them all the time and they treat the elder's visit as second-class...But I didn't educate myself to have cups of tea but to preach the Gospel."(5:4)

"Impossible rather than easy...there is a small minority who still complain."(9:6)

"The size of parishes is massive now - I have 16,000 .there is no way I can visit the parish...But nevertheless the popular tie up between the church and the minister and equating one with the other is my biggest bug bear."(14:8)

"I feel that it is real in the sense that it is insistent. I feel that it is unreal in the sense that it is unrealistic. But people still like you to visit....But as far as the parish is concerned they don't expect it or want it...The days of automatic access just because you are a minister are long since gone. I am not even convinced if the situation was any different in our cities in the past."(17:7)

"It is very hard.. Even the deaconess visits and it is still not good enough because she hasn't a collar on."(31:5)

"In the early days I used to do a lot of routine visiting.. It was almost compulsive and obsessional at that level.... My visiting now is oriented towards a cause."(32:6)

".. People want the minister to think for them pray for them , read their Bible for them, be Christ for them... but I am not going to do that."(33:5)

"I think people still expect the minister to visit. Having said that they are not sure what they want when you get there.. in a sense when they have settled down of an evening the last thing they want is for the minister to knock on the door."(34:3)

"Like everyone else , when Mrs X goes on about her bunions for the 20th time you squirm. It is even worse when you get to my age and fall asleep. "(45:5)

"I think people are entitled to expect that the minister visits...I visit everyone in order of priority...those who don't grace the Church I am available to but won't go to see again."(50:4)

"It is absolutely impossible. I used to set myself impossible targets and then feel a complete failure when I failed to meet them at the end of the week. ... A few years ago I counted my pastoral visits and they totalled 3,000. I have taken my foot off the accelerator since." (64:3)

"My problem is with the elderly...No longer can I do the visiting I did when I first came here...Older folks still expect you still to be there on regular basis and I try to be but my regularity is not what it was...so when they say it's a long time since they've seen me.. I just have to apologise profusely and feel guilty.. I despair sometimes of ever getting through it and on top."(67:2)

"People still demand to be visited. It is much an issue of pacing yourself and I started like a gazelle and have suffered ever since in this parish."(75:4)

Q26: Do you sometimes wonder why you are visiting?

"Yes, there is a sense that people want there minister but are embarrassed when she comes. For me it tends to be mainly social, with a prayer sometimes to finish it...But really folk don't want it - especially the young." (6:3)

"Lots of times visiting might only be small talk, but lots of people are starving to death for small talk. I might be the only person these people see in 2-3 weeks. But dealing with clinging vines is the difficulty." (8:7)

"Occasionally. I think that you are there as a representative of the church goes without saying and all the implications of that. Someone once asked me, 'When do I get your religious visit?'. I tried to say that any visit I make is a religious visit because whilst I am an ordinary person I am also a representative of the Church. Mostly that is what I come bringing." (10: 6)

"I do, I must confess, find my mind wandering. Some of the folks tend to go on and on."(11:7)

"When I am in the situation of a visit, when any Christian is, it is not that we bring Christ. It is that there is a presence, Christ, is present. It is incarnational, maybe even a notion of High Kirk sacramentalism in it"(14:9)

"I realise that the origin of the pastoral visit was catechetical. It would have been a time when you would have asked people where they were and talked about the faith. Now other than saying a prayer with people I do not normally do that. But I think there is a place for that otherwise you have lost the

initiative. It is like a doctor visiting a hoe and not asking how the patient is feeling."(15:7)

"No, I wouldn't put myself in that position... I only visit for a purpose."(29:5)

"With some...especially those who go through what they had for dinner last week,"(30:4)

"Absolutely especially when the pictures of the grandchildren come out...I always refuse to take tea - it takes them so long."(45:4)

"Yes, I think that is right. But I suppose in the eyes of the elderly parishioner I am the Church and perhaps I shouldn't be encouraging that but that is what it is like,"(57:2)

"Sometimes the point is not so much what I see is different about my visit but what people think is the difference. I think to some people you are a symbol of something which you cannot, even as a minister, quantify yourself." (69:3)

"I wouldn't necessarily say that anything I do is different from anyone else in the church - the same for a visit." (74:3)

Q27: Do you enjoy leading worship.. Does it take a lot out of you, physically as well as spiritually?

"Yes and yes it takes a great deal out of me...I remember my bishop said that if he met me on Monday morning I should be able to tell him the theme of my sermon in one line.. that takes a lot of doing!" (8:7)

"I enjoy it because I am proclaiming Christ.. I think to do so is a tremendous privilege." (13:5)

"Love it, absolutely adore it."(17: 4)

"I find I am pleasantly drained after worship..It is my high."(25:6)

"I don't really know what it is so I am forced to be terribly traditional." (26:6)

"It takes a hell of a lot out of me both in preparation and in execution. "(28:5)

"Yes and it takes so much out of me...I need a day to recover." (31:4)

"I enjoy it and I think people have the right to expect a high standard."(54:3)

Q28: Do you feel that people's estimation of you is largely dependant upon your abilities in conducting worship?

"I think for them that is true but maybe my perception of them is wrong." (2:3)

"It conditions your worship. It is a good pressure - it saves you being a last minute man."(13: 5)

"The people who know me face to face would judge me by the worship.. I remember being in a house once and someone expressed surprise that I was easy to talk to face to face but that I was so intense and upright in worship.. before the Lord I can be no other." (16:6)

"If I were being light-hearted I would say that the only occasion most of my people have to judge me is at public worship, to be truthful." (17:6)

"What happens in worship is much less important than it used to be."(30:5)

"People make their criticisms and I suppose to a certain extent it is draining."(32:3)

"I don't feel under judgement from the congregation at all. The absolute opposite. The congregation are so generous in their general attitude to me that I never feel under judgement."(46:6)

"it is not nearly so much a pressure as it was once. "(59:4)

"I think they should." (62:7)

"I think worship is important for people but not just on Sunday they probably estimate you more through your conduct of funerals and weddings." (64:3)

"They have a much wider understanding but Sunday is still important for them - you are *their* minister." (71:2)

Q29: Do you find it easy to worship yourself whilst you are conducting a service?

"No, I sometimes find that quite difficult...I am so uptight even after five years." (6:5)

"Not often, I think it is mainly anxiety." (7:6)

"It's hard.. that's why I enjoy going to other congregations." (12:6)

"Oh no, I certainly cannot worship on a Sunday." (14:6)

"That is a very important question. It depends on the extent to which I am in fellowship with God, if I have prepared myself sufficiently and properly during the week. If I have the sense that what I am saying comes from God after I have searched the Scriptures." (16:5)

"Entirely, I am like these Buddhists who can be disembodied and can see themselves." (17:4)

"I am denied the opportunity and I regret that." (20:5)

"Nowadays yes, though when I set out it was harder. You find it easier with experience." (21:5)

"I feel it is easier for me than anyone else in the service to worship." (25:6)

"Though it is a slightly different experience I still worship." (41:2)

Q 30: Do you ever get annoyed at the demands that non-church members make upon your time, e.g., by funerals and weddings?

"No. I am a parish minister. I have more concern with the time the congregation takes up in terms of selfish needs.. I know that is unpopular in an increasingly clubbish and congregational Church of Scotland." (14:7)

"Never, when church people distinguish themselves so radically from the community in which they are set, so that a them and us situation develops, then they are impertinently contradicting the Gospel." (28:6)

Q31: Do you find it easy to delegate? What would you like others to help with or take over?

"No problems at all. I am doing myself out of a job. There is nothing that I am doing that someone else should not be doing and that includes the sacraments. I am a believer that it is a nonsense that the minister who comes in from the outside along the Pauline tradition of the visiting evangelist or teacher should also be the sacramental leader. I think it is anathema. Why should the local leadership, responsible for the pastoral care of the people, responsible for the leadership and envisioning of the community, not be the sacramental leaders of that community as ministers move in and out?" (14:8)

"Yes but very often the reason I don't delegate is that I end up having to do it anyway." (22:11)

"Only if you have people you can trust." (23:4)

"No. I think that is a problem and a fault I have. I like to get on and do it myself. I don't like asking folk to do things or asking favours." (27:4)

"Never, never. It is my own fault." (28:7)

"Yes I do, whether by virtue or necessity I do not find it hard to delegate." (29:6)

"No because it is always easier to do a job yourself." (50:2)

"No, partly due to my own nature...Slowly the congregation and my own body are telling me to let go of things." (53:6)

"No, because it is constantly asking people to do something out of the goodness of their hearts. You feel chary of asking." (58:8)

"Yes, but people are so slow, they do not have the same urgency in church work as they would in their vocational work." (58:5)

"Yes. It is trying to decide when the right moment is and sometimes I have done it too soon." (69:4)

Q32: If you were starting again today what one thing, if anything, would you like to have done differently, and why?

"I would like to have visited more. I would like to have made more use of that privilege that belongs to the parish minister." (3:11)

"I would certainly be more careful about getting the balance right with the family. I feel that I have put the ministry first in ways I shouldn't have...and left my Saturday's for them. Maybe I was too much of a perfectionist...I wish I had also gone on a management course." (8:8)

"I would have liked to have set out with a more balanced, less workaholic approach to ministry." (9:7)

"I would like to have listened more. I think when I started I had a tendency of thinking that I knew what I was doing." (12:7)

"As a woman I think I would have liked to have been a little bit harder and a little less naive than I was. Yes, I wish I had lost my rose-coloured spectacles much sooner than I did." (19:8)

"I think I would have tried to develop an ability with children." (20:8)

"This sounds arrogant but nothing." (55:7)

"I would have deepened by spiritual and devotional life." (72:6)

Q33: Do you find that other professionals accept that the ministry has a place in the caring world?

"I don't think so today. And that is despite the fact that we do so much for the care of people." (22:8)

"How can they when the ministry is being devalued within the Church itself?" (23:4)

"Until ministers become more confidential and less a bunch of gossips and until they become more professional they don't deserve respect from others." (25:7)

"I don't think we occur in their thinking...I am never consulted and I don't think they regard us on their horizons." (32:6)

"I think we sell ourselves short...on the whole we are far better trained than most professions, especially social work." (53:8)

"There can be a colossal ambivalence and I speak as a former professional in the Health Service." (58:5)

Q34: Are your congregation supportive?

"In my previous congregation there was antipathy, jealousy and anger...They were particularly annoyed at the minister's pay conditions. Indeed one felt I should be doing it for nothing and not be paid."(4:7)

"I have been here nearly thirty years and yes. But I feel that congregations could be more open to the minister and his wife, could be better at inviting them into their homes for a meal and so on than perhaps they are." (22:9)

"The congregation is very supportive as long as you don't make any demands of them."(27: 5)

"Well the congregation is supportive but I really don't think they know what I do."(51:4)

Q35: Are your fellow ministers supportive?

"Not my fellow ministers. We are so busy fighting our own corner that we do not have time for one another. Sometimes minister's fraternals can be awful places to go to. There is a lot of competition. People are scoring points in subtle ways and I find that totally abhorrent." (5:8)

"I feel very strongly that there is a tremendous sense of competitiveness, especially in minister's groups...When you get into a group situation you feel the one-upmanship...Using the analogy with medical profession I would like us to work in team practices."(11:8)

"One of the biggest problems in the ministry is that the people who need help don't ask for it. there is a feeling that, the one thing you must not do in the ministry is appear to be crumbling, not because your congregation won't help you but because your colleagues won't. There is a sense of competition there....It must be difficult to be a smaller church in an area where you feel that there is a 'right' church and a 'wrong' church to go to and the right one is not yours."(12: 5)

"Some of my fellow ministers are wasters and they do not participate in anything... leaving others to do everything. But the vast majority are humorous, intelligent human beings doing the same impossible job that I am." (19:9)

"As a Clerk I feel I am always giving out . It is very important that we all have colleagues to turn to in a time of crisis...But being the shoulder to cry on there is a sense in which I am very much on my own."(20:9)

"The last person a minister trusts is his colleagues. There is a lack of honesty and truth." (35:9)

"Many ministers run an independent congregational show that tries to be more successful than its neighbour, partly the system of re-adjustments forces that situation... I would not have trusted many of my colleagues with anything personal ...I suspect they would have misused the information." (48: 5)

"The depressing thing is that there are good loyal colleagues who are capable of the most crass insensitivity when it comes to their fellow ministers, playing ecclesiastical politics with people." (59:4)

"Not really. I hope the newer generation of ministers will be increasingly less competitive. I don't know if people ultimately want to be competitive but they want in our system to be 'successful' , whatever that means, and that instils in them a sense of competition." (72:6)

Q36: Is your local presbytery supportive?

"The Presbytery of Glasgow is far too big.. it needs to be broken down into three or four in order to identify with particular areas and to help the people in these areas."(5:9)

"Presbytery is hopeless. It is very depressing, partly due to size and partly because folks don't want to be real, they do not want to show their weaknesses, struggles and their faults to others because they have got to keep up the show....and the size doesn't make a difference...As for fraternal they never are truly open." (9:3)

"If you turn up at an ordination in this presbytery for which you have not been cited - they wonder if you have nothing better to be doing." (21:11)

"I was in this presbytery 19 years before I preached at an ordination - you see the problem is I preach the word of God." (22:10)

"Presbytery is there to rule not to care. as in all things prevention is better than cure and all we do is set up another structure without attending to the real problems of why so many of my colleagues, and often I myself, feel like jacking it all in." (24:6)

"Not at all. It is a monthly endurance test. I feel depressed every time I go and more so when I leave...I am as much part of the failure as anyone else and that irks." (29:8)

"I see presbytery's function as juridical and administrative.. I do not expect and am not disappointed, to get any other inspiration or vision from presbytery at all." (32:4)

"In general no...but I know that for some it is a bond of fellowship." (33:3)

"The congregation regards it as a pest - so do I." (56:2)

"I'll be circumspect and say nothing." (69:4)

Q38: Are you optimistic about the Church's future?

"Yes I am optimistic about the future of the Church if not the Kirk..." (10:8)

"What is the Church? Am I optimistic that there will continue to be a Christian community in this scheme - well yes. Am I optimistic about the organ, CH3, robes and pews and such like are going to remain as part of the Christian church then I would have to say no and thank God." (14:10)

"The Kirk may disappear but the Church will go on forever." (17:9)

"I really have the feeling that the church is on the up and up ,especially if we avoid denominationalism." (35:9)

"I am optimistic about the Christian faith because I think people are more and more beginning to see the crassness of our society and want something which endures and which has values.... the Church I am not so sure about." (48:8)

"At times I think I am and at times I am not. At the moment the church is having to think over where it is going to go from here - in ten years I will be able to answer that question better - if I am not around it has answered itself." (62:9)

"I have total confidence in the Gospel, not the Church." (73:6)

Q39: Are you optimistic about the future of the ordained ministry in the Kirk?

"...it must adapt or die." (10:8)

"I am not. I think there are too few people entering the ministry at a young age. the identifiable move towards many more candidates coming in at a much later age isn't necessarily a good thing. I don't think people at that age are quite as adaptable and prepared to learn about the nature of ministry.. I am neither persuaded that academic standards are as they should be." (13:7)

"I am not optimistic about the ordained ministry...What I would call a lack of education, lack of liturgical understanding, lack of understanding of worship, of the ministry, of what the church is... We are probably at the lowest point in our history." (17:9)

"Not wearing the dog collar is a lack of confidence. The collar is my badge, it is a uniform and it is helpful. It makes you different - it gives you your role in the community. This crisis of identity in the ministry which all the young one's talk of has to be addressed in the university...If they don't know what they are going to be about they shouldn't be let out." (18:11)

"I am pessimistic. We are not getting people who are interested in other people. They are only interested in their own theological standpoints....I am no feminist but it strikes me that the vast majority of woman ministers are percentage wise far better than their male counterparts." (19:10)

"One of my concerns is that we are going over the top about stress.. When I entered I was on £600 a year, no carpets in the manse and so on. I think ministers are on a fair wage.... God will supply our needs not our wants... If people really have a call then they should do their homework. God does not lasso people and force them. If they want more money they should go for another profession..... we are all under stress but if you are not then you are not working. Some stress may come from the fact that many do not walk their own walk with Christ. If I am aware of my Master then I am better off." (22:11)

"Semper reformanda...at the moment it is a time of transition and living, being a minister, in such a time is never easy." (25:9)

"The ordained ministry will have to change - if only because of financial constraints...but that does not concern me. Congregations will have to change to. Some can crucify a minister and having been an Interim Moderator about 9 times I sometimes feel that some don't deserve a minister." (47:7)

"I do feel strongly that the teaching side of ministry has to develop." (30:8)

"I think in the long term that the minister will become like a bishop with four or five churches under his responsibility with auxiliary ministers and lay readers running the churches, especially in rural areas.... I am also very concerned about the threat of another disruption and schism." (32:7)

"I would like to see ordination as a functional thing to a task. I would like us to view ordination as a wider thing... people set apart for particular functions." (46:6)

"I think it is invaluable.. all this talk of elders doing things. They haven't made the commitment or sacrifices that I have made, nor have they the training to meddle in the things of God." (48:8)

"The pomposity of the ordained ministry is its greatest fault and irritation...This is seen in our awful service which is more like the crowning of a king than the setting apart of someone to lowly service. It is neither a service which involves the ordinand nor the congregation. It is awful." (52:9)

"The ordained ministry will have to change - if only because of financial constraints..but that does not concern me. Congregations will have to change to. Some can crucify a minister and having been an Interim Moderator about 9 times I sometimes feel that some don't deserve a minister." (67:7)

Q40: Could you in one sentence tell me what you see as the role, the job, of the minister?

"In a Pauline sentence...To effectively communicate God's truth in a relevant, clear and simple fashion to God's people, and to guide, encourage and stand with them." (5:7)

"The key and painful lesson I have learnt about my role is that despite what they (the congregation) want, I am not a Mr Fixit." (7:12)

"To flesh out in word and deed the call of Christ and to demonstrate by your life the attractiveness of the Christian life. It is not just telling people - its words and actions. The congregation here allow me to be who I am. The important thing that I can offer is me - all my warts and blemishes. I do all the things they do - I enjoy a drink, I enjoy company and yet I know at the same time that if I got paralytic and was thrown into a taxi and brought home mortal drunk that that would be too far. I know that my ministry is very human - but it is not human in the way that it is not human for any other man. I am no more human or less human than anyone else." (8:10)

"To develop the spiritual ministry of others." (9:7)

"...to be a communicator of the grace of God to His creation." (10:8)

"...to convey the love of God, and in my gentler moments that extends to the parish as well as the congregation." (11:8)

"The role of the minister is to bring God to people and to bring people to God, just that. It needn't be a man or a minister who did it, it could be a donkey, a robin or a dead horse. But it happens that it could be a minister who does it and the more of us who thought of ourselves as dead horses the better it would be." (17:10)

"...to encourage people to see their success and what the Church can do for them and to lead them on in that." (27:7)

"To re-present God's love." (38:8)

"To be the particularly trained, resource person for the people of God in the particular place that one's parish happens to be." (39:9)

"The ministry is changing. I did have a laugh when I saw The Basic Tasks document. What a joke - a huge list - who are they kidding expecting one person to do all that." (61:7)

Dept of Practical Theology,
No 3 Professors' Square,
University of Glasgow,
University Avenue,
Glasgow.
G12 8QQ.

Date as postmark.

Dear

I am writing to you to ask for your assistance in a research project I am undertaking at Trinity College, Glasgow University. I realise that there are many demands upon your time but believe that the information you may supply me with in this regard will be of assistance not only to myself but to others concerned with the training and development of the ministry within the Church of Scotland.

I am at present engaged in research to determine the practice and underlying theologies of ministry within the Church of Scotland, and in particular I hope to identify some of the priority area for ministry in the modern parish and some of the issues which most concern ministers.

I would be most grateful if you are able to help me by answering the questions on the accompanying form and I have enclosed a stamped addressed envelope for your response. I can assure you of complete confidentiality and do not require you to identify yourself on the questionnaire form.

This project has been funded by the Department of Ministry to whom I am greatly indebted for financial assistance.

If you require any further information please feel free to contact me at the above address.

I look forward to hearing from you and would appreciate, if possible, return of the form by Monday 11th June 1990.

Many thanks in anticipation.

Yours sincerely,

Donald Macaskill (Rev)

"THE PRACTICE AND THEOLOGY OF THE MINISTRY IN THE CHURCH OF SCOTLAND"

QUESTIONNAIRE

INSTRUCTIONS:

This questionnaire will take you approximately 25-30 minutes to complete. Please answer each question, either by ticking the appropriate box or filling in your response in the place provided. Feel free to make any comments either on the back of this questionnaire or on an extra sheet of paper. Thank you for your time.

CONFIDENTIAL:

All questionnaires returned will be treated with the strictest confidentiality and will be used solely for the purpose of this research. No identifying material or information will under any circumstances be released.

Rev Donald Macaskill, M.A., B.D.,
Department of Practical Theology,
No.3. Professor's Square,
University of Glasgow,
Glasgow.
G12 8QQ.



QUESTIONNAIRE

"SECTION 1 - PERSONAL DATA"

Please tick(✓)appropriate response/fill in blanks

1) Age: (1) 20-30: ☐ (2) 31-40: ☐ (3) 41-50: ☐ (4) 51-60: ☐
(5) 61-70: ☐ (6) 70+ ☐

2) Sex: (1) Male ☐ (2) Female. ☐

3) (a) Marital Status: (1) Single : ☐ (2) Married : ☐
(3) Widowed: ☐ (4) Separated/Divorced: ☐
(b) Do you have children? Yes: ☐ No: ☐

If YES: How many?

Please give ages:

4) Education: A) Did you enter theological training from:
i) school ? ☐
ii) undergraduate degree ? ☐
iii) previous employment ? ☐
B) How many years did you spend in training for the
ministry ?.....
C) Please list your degrees.....

5) Previous employment:

Were you employed in another job/profession before
your call to the ministry?

(1) Yes: ☐ (2) No ☐

6) If YES, type of employment: (1) Unskilled : ☐ (2) Technical: ☐
(3) Professional : ☐ (4) Self-employed: ☐
(5) Other. ☐

7) Age when ordained: (1) 20-25 : ☐ (2) 26-30 : ☐ (3) 31-35 : ☐
(4) 36-40 : ☐ (5) 41-45 : ☐ (6) 46-50 : ☐
(7) 51-60 : ☐

8) Years in ministry:

9) Number of previous charges:

10) Please describe nature of previous charge(s), if any, by putting a number beside category, eg. for an island first charge, "Island" (1st):

(1) City:	<input type="checkbox"/>	(2) Large town:	<input type="checkbox"/>
(3) Small Town:	<input type="checkbox"/>	(4) Urban village:	<input type="checkbox"/>
(5) Rural village:	<input type="checkbox"/>	(6) Rural:	<input type="checkbox"/>
(7) Island:	<input type="checkbox"/>		

11) If employed by the Church in another capacity, please indicate.....

SECTION 2 - PRESENT CHURCH/ROLE DATA

1) If in a charge, what position do you occupy:

- (1) Minister of charge: ☐ (2) Associate: ☐
(3) Assistant: ☐ (i) ordained: ☐ (ii) non-ordained: ☐

2) Is your present charge?:

- (1) City: ☐ (2) Large Town: ☐ (3) Small Town: ☐
(4) Urban village: ☐ (5) Rural village: ☐
(6) Rural: ☐ (7) Island: ☐

3) Estimated population of your parish:

- (1) 0 -1500: ☐ (2) 1500-5000: ☐ (3) 5001-10,000: ☐
(4) 10,001-20,000: ☐ (5) 20,000+ ☐

4) Membership of your church:

- (1) 0-100 : ☐ (2) 101-400 : ☐ (3) 401-800 : ☐
(4) 801-1200 ☐ (5) 1200+ ☐

Adherents ?.....

5) Nature of your charge:

- (i) (a) Unrestricted: ☐ (b) Terminable tenure: ☐
(ii) Is charge : (a) Recent Union: ☐ (b) Linkage: ☐
(c) Other: (please specify).....

(iii) If linked or recently united, with how many?.....

6) Does your church have other full-time employees (eg, ministerial staff secretarial staff, etc)?

Yes: ☐ No: ☐

If YES, how many?

Position(s) they hold:

7) Does your church have any part-time employees?

Yes: ☐ No: ☐

If YES, how many?.....

Position(s) they hold.....

SECTION 3: MINISTERIAL PRACTICE:

1) On an average day: How many hours do you:

(i) Work?.....

(ii) Spend relaxing alone/with your family?....

2) Time Off: (a) Do you regularly take:

(i) one or more whole day(s) off? Yes: ☐ No: ☐

(ii) one or more part day(s) off? Yes: ☐ No: ☐

(b)(i) How many whole days do you take off per week?.....

(ii) How many part mornings/afternoons/evenings do you take off per week?.....

(If you take off a combination of whole and part days please answer both (b)(i) and (b)(ii) to indicate total time off.)

3) In an average week roughly how many hours would you spend on the following tasks:-

(a) Visiting congregational members:

(b) Visiting non-members in parish:

(c) Hospital visiting:

(d) General church administration:

(e) Preparation for the conduct of worship, including reading and writing:

(f) School chaplaincy:

(g) Personal devotions:

(h) Travelling (incl, visiting hospitals, to meetings etc):

(i) Other: (please specify):

4) In an average month roughly how many hours would you spend on the following tasks:-

(j) Funeral visits, service preparation, conduct and bereavement visits:

(k) Baptismal visits and service preparation:

(l) Pre-wedding visits, rehearsal, preparation, conduct etc:

(m) Preparation for and attendance at congregational meetings (including Kirk Session and Board):

(cont)..

- (n) Preparation for and attendance at Presbytery and Assembly committees and meetings:
- (o) Preparation for and participation in other meetings/groups, (eg, Congregational committees, communicants class, Guild etc):

5) For the above numbered list please place a number (1) beside the task which you consider to be the first priority of your ministry, and so on down the list, placing (2), (3) etc beside the second then the third most important tasks for you. Feel free to add your own and number them accordingly. If then you consider the school chaplaincy to be the first priority of your ministry you would place (1) beside (f). Equally if you consider some tasks to be of equal importance feel free to number several items with the same number.

- | | | | | | |
|-----|-----|-----|-----|-----|-----|
| (a) | (b) | (c) | (d) | (e) | (f) |
| (g) | (h) | (i) | (j) | (k) | (l) |
| (m) | (n) | (o) | | | |

6) From 1st January 1989 to 31st December 1989 how many of the following did you conduct/perform?

- | | |
|---|--------------------------------|
| (i) Baptisms: | (ii) Weddings: |
| (iii) Funerals: | (iv) Church services: (approx) |
| (v) Additional services: (eg, homes, schools, etc): | |

SECTION 4: WORSHIP AND THE SACRAMENTS:

- 1) How many services do you conduct per Sunday?.....
- 2) If more than one do you duplicate material used?.....
- 3) The list below outlines possible components in a service of worship:
 - Under (A) please place a number against the area which you personally find most 'fulfilling' in worship conduct. So if you enjoy preaching the most place a (1) beside (b) and so on with (2), (3) etc.
 - Under (B) please number in order the components which you consider to be priorities in your worship. So if you deem the sermon most important in a service of worship number (b) accordingly (1) etc.
 - Under (C) indicate against each area the amount of time you spend preparing for or selecting for each component. eg, if you spend two hours choosing your praise list place "2hrs" beside (d).

For all sections, (A, B and C) please put the initials NA (not applicable) beside areas of which you have had no direct experience.

A:

B:

C:

- (a) Prayers:
- (b) Sermon/preaching:
- (c) Children's address:
- (d) Hymns/praise:
- (e) Scripture readings:
- (f) Lord's Supper:
- (g) Sacrament of baptism:
- (h) Drama/sketches:
- (i) Dance-worship:

4) Consider the following statements with regard to worship and the sacraments and select the point on the scale which best expresses your view. Enter the number alongside the statement.

1 = Strongly Agree: 2 = Moderately Agree: 3 = No Strong View:
4 = Moderately Disagree: 5 = Strongly Disagree:

- 1) "The sermon is still the best means of communicating the Gospel."..
- 2) "Too much of Sunday worship is conducted by the ordained minister."..
- 3) "Our worship in the Church of Scotland is unexciting, lacking in a sense of mystery and wonder."...
- 4) "The non-ordained should be allowed to celebrate the sacrament of the Lord's Supper.".....
- 5) "The sacrament of baptism is too readily available to the children of non-members who are unwilling to make a commitment to the Church.".....
- 6) "We should have a much more frequent celebration of the Lord's Supper.".....
- 7) "I feel that my congregation mainly judges my worship by my preaching.".....
- 8) "We need to re-examine the value of having the traditional church choir.".....
- 9) "It is hard to get members of my congregation to participate in worship beyond reading the lessons.".....
- 10) "I find it hard to worship myself whilst conducting worship."...
- 11) "Too often I feel that the pulpit can be a barrier rather than a bridge between me and my congregation."
- 12) "I feel that celebrating communion is what is special and distinctive about being ordained."....
- 13) "In our worship as ministers we speak too often 'at' people.".....
- 14) "Increasingly our worship is too busy and active."...
- 15) "The language and hymns we use in worship do not speak for our world today."..
- 16) "We do not value sufficiently the importance of music and hymns in our worship."...
- 17) "People find change in worship too unsettling."....
- 18) "Worship is essentially the work of the people, the congregation."..

- 19) "I feel as if I am tempted to repeat myself from one year to the next."..
- 20) "We are not sufficiently trained at college for the conduct of worship in the ministry."...
- 21) "I spend too much time on the sermon and its preparation at the cost of other things in my ministry."....
- 22) "I find that for many adults the children's address is more important than the sermon."...
- 23) "I feel that the traditional model of worship in use in our churches has had its day."...
- 24) "Too many ministers today fail to give proper attention and preparation to the preaching of the Word."....
- 25) "Our language in worship is masculine and exclusive."..
- 26) "I'd like to experiment with newer forms of worship but feel restricted by my congregation."...

SECTION 5 EXPECTATIONS:

Consider the following statements with regard to some of the expectations people have of the ministry and select the point on the scale which best expresses your view of them. Enter the number alongside the statement.

1 = Strongly Agree: 2 = Moderately Agree: 3 = No Strong View:
4 = Moderately Disagree: 5 = Strongly Disagree:

- 1) "I feel that my congregation does not fully understand the breadth and extent of my ministry.".....
- 2) "Most church people expect the minister to visit them frequently."..
- 3) "The demands of my people are sometimes too great for me to live up to."...
- 4) "Congregations and local people expect their minister to be some sort of moral paragon."..
- 5) "I would find it hard to express any doubts I have about the faith to my congregation."..
- 6) "The local community sees me as the employee of the congregation."..
- 7) "Sometimes I feel that I am being 'used' by people."..
- 8) "My congregation expect me to do everything and are unwilling to share the load."..
- 9) "I often find that there is a tension between the needs of the local congregation and those of the community."..
- 10) "Sometimes I feel like a chaplain to the congregation."...
- 11) "Being there to baptise, marry and bury is all that many people want from the minister."...
- 12) "I feel that the ordained ministry has lost its distinctive place in the life of the community."..
- 13) "I wonder sometimes what is so 'distinctive' about the ministry I practise as compared with others in the congregation."...
- 14) "Visiting and caring for the people of God is the calling of all Christians not just the full-time professional."...
- 15) "I feel that the Church undervalues her ministers."..
- 16) "I feel embarrassed because I cannot give more to my family because of the low stipend I am paid."...
- 17) "Living in a manse is sometimes like living in a goldfish bowl."...

- 18) "I'm no longer sure if there is anything special about ordination."
- 19) "I often feel that I don't live up to the standards I encourage others to live by."....
- 20) "There is more personality politics than spirituality in many Kirk Sessions."....
- 21) "Many people feel that I have an easy job."....
- 22) "I find that in situations of need, such as bereavement, I feel that I am being most useful in my ministry."...
- 23) "Often I feel like a paid visitor of the old and infirm."..
- 24) "There is too much talk of stress and burnout in the ministry today."..
- 25) "I still feel that I have been called by God."..
- 26) "I feel that my ministry is about showing people the love of Christ."...
- 27) "Too many want to feel too secure and settled in the ministries they practise."..
- 28) "I feel that the parish ministry is an outdated means of taking the Gospel to the people of Scotland."....
- 29) "Specialized ministries such as hospital and industrial chaplaincies are not given their due importance."..
- 30) "I would like to belong to some form of team ministry."..
- 31) "Too much of my time is spent on committees and attending and preparing for meetings."..
- 32) "I would like to spend a lot more time than I am able on the preparation of worship."...
- 33) "It would be a benefit if some of the routine congregational visiting were taken over by congregational members."...
- 34) "I dislike the constant round of visits I have to do."....
- 35) "I feel that I do not have enough time to keep abreast of new works and movements in theology."....
- 36) "I believe the system of sabbaticals every few years to be a good one."...
- 37) "Being a minister is essentially about being a human being."..
- 38) "I spend too much of my time dealing with matters of church property and finance."....
- 39) "My sense of call is strongest when I feel that I have brought some comfort to those in distress, eg, through bereavement."
- 40) "Not enough stress is placed on the ministry being essentially a caring profession."

SECTION 6: GENERAL OBSERVATIONS:

Consider the following statements with regard to a whole range of theological issues and select the point on the scale which best expresses your view. Enter the number alongside the statement.

1 = Strongly Agree: 2 = Moderately Agree: 3 = No Strong View:

4 = Moderately Disagree: 5 = Strongly Disagree:

- 1) "The church is in need of a new Reformation because the people of God have lost their sense of being ministers of the Gospel"....
- 2) "The Church has become more concerned with material and social concerns than with the spiritual truths of the Gospel."..
- 3) "I believe I have been ordained to bring people to a personal relationship with the Lord Jesus Christ."...
- 4) "To be a Christian one has to believe the Bible to be the infallible word of God."...
- 5) "Women in the ministry is unbiblical."..
- 6) "The Church needs to speak out more about the moral state of our nation.".
- 7) "I feel that the wider society today is unsympathetic to the work of the Church and her ministers."..
- 8) "Scotland has ceased to be a Christian nation, if it ever was.".
- 9) "Being a minister today is harder than it used to be."..
- 10) "The authority and power of some committees of the Church both at presbytery and Assembly level is too great.".
- 11) "We are in danger of becoming a centralized church."..
- 12) "Training for the ministry is too academic and not enough attention is paid to the practical issues of the job."....
- 13) "I feel that the institutional Church has lost touch with the grassroots of Scottish society."..
- 14) "The Church is perceived by many, especially the young, as an outdated spent force."...
- 15) "I believe that the Church is still held in respect in many sectors of the community."...
- 16) "The ministry is increasingly an unattractive occupation."..
- 17) "The Church needs to become more radical not less."..
- 18) "Traditional theological doctrines, such as the Virgin Birth, need to be re-expressed in the light of modern scientific knowledge."...

- 19) "The loss of a sense of the miraculous in the Church is lamentable."
- 20) "In the Church we fail to use the resources we have, like our buildings, to their best potential."....
- 21) "The practice of ministry belongs to all not just the ordained."
- 22) "It would be good to see a lay person as Moderator of the General Assembly.".....
- 23) "Women are often more pastoral as parish ministers."....
- 24) "I believe that the Church of Scotland will continue to decline in the years to come."...
- 25) "There is an optimism around the Church and a willingness to make decisions that may be painful."...
- 26) "We have to change our understanding of ministry and encourage congregations to stand on their own feet."..
- 27) "The present vacancy procedure is bad for congregations and for ministers seeking employment."....
- 28) "A new minister should ideally succeed his predecessor on the day following the latter's departure."...
- 29) "The placement of ministers into charges by a central body would be beneficial for all."....
- 30) "As ministers we are in danger of losing sight of the understanding that we are the servants and not the leaders of God's people."...
- 31) "I believe that there should be a compulsory period of practical training after one's graduation over and above the probationary year."....
- 32) "My Kirk Session is my greatest tool for ministry."..
- 33) "The Church does not use fully all her members in the ministry."..
- 34) "People only need the Church during their crises."..
- 35) "Being a minister means that sometimes you have to allow yourself to be vulnerable.".....

Thankyou for completing this questionnaire .If you would be willing to be interviewed by me after a process of random selection, please tick the box.

☐